Syn. 8.58.39

THE *Treasure of Truth, touching* the grounde worke of man his saluation, *and chiefest pointes of Christian Religion: with* a briefe summe of the comfortable doctrine of GOD his prouidence, comprised in 38. short Aphorismes.

Written in Latine by *Theodore Beza*, and newly *turned into English, by* Iohn Stockwood.

Whereunto are added, these Godly Treatises.

One of the learned and Godly Father Maister I. Foxe. *In the which the chiefest points of the doctrine of God his Election, are so plainely set foorth, as the very simplest may easily vnderstand it, and reape great profite thereby.*

The other of Maister *Anthonie Gylbie*, wherein the doctrine of God his Election and Reprobation, is both godly and learnedlie handeled. All newly ouerseene and corrected.

Seene and allowed, according to the order appointed.

¶ Imprinted at London for *Thomas Woodcocke*.

1581.

28;00

To the right worshipfull Sir Iohn Pelham Knight, Iohn Stockwood *wisheth in this life prosperitie, and euerlasting felicitie in Christe our Sauiour.*

AFter that I had turned into English, this godly, learned, and comfortable Treatise of Maister Theo. Beza, of God his eternall Election and Predestination: There came to my handes another Coppie of the same, Englished by that learned and godlie Father, M. Whittingham, and printed at Geneua in the dayes of Queene Marie. Heereupon I determined with my selfe to haue staied the setting foorth of this my Translation, as a thing both needelesse, and also not without suspition of great pride, and ouerwell liking of my selfe, to vndertake the translation of that worke, which was alreadie so learnedly translated, by so godlie and learned a Father. But as on the one side vnto mee, which (as God knoweth)

wener ſaw it, it was as it had not at all been translated: ſo ſince the firſt Engliſhing of it, by Maiſter Wh. it hath been inlarged by the Authour: and alſo diuided into a better order of Chapters: euery one of them conſiſting of briefe ſentences, and as it were articles: whereof euery ſeuerall member is prooued with plaine and plentifull teſtimonies of the worde of God, ſet downe directly after the end of euery ſentence. The benefit that I am perſuaded may come vnto the godly Reader by my trauaile, hath cauſed me to ſuffer this my tranſlation alſo to come abrode, and that the rather, becauſe it hath paſsed the cenſure and iudgemente of the godly and learned, who haue thought that the publiſhing of it may bee much profitable and comfortable vnto god his children. This my ſimple labour, ſuche as it is, I offer vnto you (right worſhipfull) as a ſmall token of a thankefull minde towards your Worſhip for your manifold friendſhip and curteſies, ſundry wayes declared towardes mee: deſiring you to accept it as a gift that proceedeth frō ſuch a one, who hartily wiſheth you well, and would alſo if ability ſerued, preſent you with a better.

a better. Thus craving both pardon for my boldnes, and also requesting your fauourable accepting of my simple trauell: I cease from further troubling your W. with my rudenes, praying God to inrich you with the plentifull increase of the gifts of his spirite, and to continue you in health and welfare, both of soule and body, to his honour & glorie, to your owne ioy and comfort, and to the benefit and commoditie of our native countrie, for Christes sake. From Tunbridge *this last of Iune. 1576.*

Your W. much bounden, and wholy in the Lord to be commaunded.

Iohn Stockwood.

To the godly Reader.

Haue taken paines for thy profite and comfort (godly and gentle Reader) to turne into thine owne Mother tongue, a singular and notable Treatise, of God his Election and Predestination. There are adioyned heereunto short, easie, profitable and fruitfull writinges of other godly and learned Fathers of our owne countrie, of the same contents and argument, to the ende that thou maiest haue in one litle hand booke, easie to be carried about with thee, a full and plaine discourse agreable to God his word, vpon this both needefull and comfortable point of Christian religion. These trauels of God his ministers, as on thy part I doubt not but they shalbe both thankfully and also profitably to thy soules comfort receiued, so am I likewise assured that there be others which are vtter enimies

enimies vnto this doctrine, & do thinke all writings heereof more meete for the fire, then for the reading of god his children. The arguments which they vse against it, looke howe many they bee (as they be in deede many, & by many godly and learned men many waies godly and learnedly confuted) so many euident bewrayinges bee they of their Authours follies and wilfull setting themselues to barke against the wisedome of god, who so plentifully in his word hath openedthis doctrine to the comfort of his children, and confutation of his aduersaries. And truly in my simple iudgemét it is ouertwhart curiositie & foolish nicenes in men to think that vnmeete to be vttered, which God in his scriptures hath reuealed? yea it sauoureth also very strongly of great arrogancy, as though they tooke vpon them to be more wiser then god, who if he had knowne it a doctrine dangerous or vnmeet for his people, would neuer haue so plainely declared and set it foorth in his worde. It shall be needelesse for me to spend time in either

ther confuting the obiections of the aduersaries against this doctrine, or in standing to shew the commodities that doe by this doctrine arise to the Churche of God, forasmuch as in these treatises they are both plentifully perfourmed. Only this I am to put thee in minde of, namely, that thou talke soberly & in the feare of God, of this misterie, and no further then he hath declared in his word, auoiding all curious and needlesse questions, cõsidering that herein, whosoeuer wandreth farther then he hath the worde of God for his warrant, the farther he wadeth, the farther hee wrappeth and intangleth himselfe. Farewell, and pray vnto God that as this paines was taken to doe thee good, so thou by reading it, maiest receiue profite, instruction and comfort. From my studie at Tunbridge this last of Iune, 1576.

Thy poore and louing Brother in Christe, Iohn Stockwood.

A short declaration of the Table going before.

The first Chapter.

That the question of God his euerlasting Predestination, is neither curious, nor vnneedfull in the church of God.

AVgustine in his Booke of the gyft of perseuerance, vnto the end. Cap. 14. They say that the doctrine of Predestination is enemy vnto preaching, that it should bee no gyft. As though it had beene an enemie vnto the Apostles preaching. Hath not that excellent teacher of the Gentiles so oftentimes commended Predestination, and yet ceased not to preache the worde of God.

Augustine bis answere to their vaine obiection, that are enemies vnto the doctrine of Predestination, saying that it maketh preaching to be a thing needlesse.

Also, Lyke as he which hath rest-

ued the gifte, doth truely exhorte and preache: euen so he which hath receiued the gifte, doeth obediently heare him that exhorteth and preacheth, &c. Therefore doe wee exhort and preach: but they which haue eares to heare: doe obediently heare vs: they which haue not, that thing commeth to passe in them which is written, That hearing they shoulde not heare: hearing with the sense of their bodie, they shoulde not heare with the assent of their bodie. But why the one haue eares to heare, and the other haue not, that is to say, why it is giuen vnto the one of the Father to come vnto the Sonne, and is not giuen vnto the other, who hath knowne the minde of the Lorde? Must that which is manifest be therefore denied, because that which is hidden cannot bee comprehended or knowne?

Also Cap. 15. Whether, if when this is heard, some are turned vnto a sluggishe heauinesse and slownesse, & being readily bent to fal frō labour vnto wantonnesse, doe goe after their lustes: must

therefore that be thought false which is saide of the foreknowledge of God? And will not wée also speake that, which the Scripture béeing witnesse is lawfull to speake? By likelihode wée are afraide least hée shoulde bée offended which cannot take it, and are not afraide, least wée holding our tongues, that hée which can take the truth, shoulde be deceiued with falshod?

Also Lay. 20. If the Apostles, & the Teachers of the Church which folowed them, did both, that they might intreate godly of the eternall election of God, and might keepe the faithfull vnder the gouernment of a godlye life, what is it that these our men being shutte vp with the invincible force of the truth do think that they say well, that it is not to bée preached vnto the people, although it bée true whiche is saide of Predestination? Nay it must vtterly be preached, that he whiche hath eares to heare, may heare. And who hath eares to heare, if hée haue not receiued of him whiche promiseth that hée will giue? Wherefore, let him

that receiueth not, refuse: yet in that he which desireth, take and drinke: drinke and liue. For as godlinesse is to bee preached, that God may bee duely worshipped, so also is Predestination: that he which hath eares to heare, may glorie of the grace of God, in God, not in him selfe.

Two thinges to be obserued in the doctrine of predestination.

This is the minde of that most excellent man, whiche notwithstanding, putteth two conditions: (1) One is, if these matters be reasoned of, according to the rule of the worde of God: (2) The other, if the selfe same which the scripture declareth as touching these matters, bee expounded aptlye and vnto edifying, of both these pointes wee haue purposed to speake in fewe wordes: and first of the doctrine it selfe: and then of the vse and applying of it.

The

The second Chapter.

Of the euerlasting counsell of God hid in him selfe, whiche notwithstanding is in the ende vnderstoode by the effectes.

The 1. Aphorisme.

THE wayes of (1) almighty God are vnsearchable, (2) without whose eternall and vnchangeable decree, nothing is done in heauen, where of any man, neither generally nor particularly, no not those thinges are to be excepted, (3) which albeit not in respect they are decreed of God, beeing alwayes good and iust, but in respect they are done by Satan and other euill instrumentes or willes, and therefore to be detested and abhorred.

The counsaile, decree, and vvil of God, the fountaine of all causes.

Proues out of the word of God.

Rom. 11. 33. O the deepe riches both of the wisdome and knowledge of God! howe vnsearchable are his iudgements, and his wayes past finding out?

1. The vvayes of God vnsearchable

Rom. 9. 20. But, O man, who art thou, which pleadest against God?

Iob. 9. 10. 11. 12. Who doeth great thinges and vnsearchable, yea, meruey-lous thinges without number. Loe, hée goeth by mée, and I sée him not: hée pas-seth bye, and I perceiue him not. Doubt-lesse hée will take away, who will cause him to restore againe? who shall say vn-to him, what doest thou?

Nothing done without the de-cree of God.

Gen. 27. 20. And Isaac said vnto his sonne, what is this, that thou hast found it so quickly, my sone? who sayd, because Iehoua thy God, made it to come vnto my hande?

Ephe. 1. 11. In whom also we are cho-sen, when we were predestinate accor-ding to his purpose, which bringeth to passe all thinges after the counsell of his owne will.

Ex. 21. 13. But he that hath not layd wayte for him, but God was the cause that hée came to his hand, then will I ap-point thée a place whither hée shall flée.

Prou. 16. 33. The lotte is cast into the lappe, and all the iudgement thereof is

from the Lorde.

Prouer.20.24. The steppes of a man are ruled by the Lorde: and howe shall a man vnderstand his owne way?

Prouer.21.1 As the riuers of waters, so is the Kinges heart in the hand of the Lorde: he turneth it whether soeuer it pleaseth him.

Esa.14.27. Because the Lord of hoastes hath determined it, & who shall disanull it? his hande is stretched out, and who shall turne it away?

Iere.10.23. O Lorde I know that the way of man is not in him selfe, neither is it in man that walketh, to make redie his steppes.

Dan.4.32. And all the dwellers of the earth are counted as nothing, and he doth according vnto his will in the hoast of heauen, and in the dwellers of the earth: neyther is there any that can staye his hande, and saye vnto him, What doest thou?

Math.10.29. Are not two Sparrowes sold for a farthing, & one of them shal not fal on the ground without your Father?

upon

3. Eph.2.1.2. And you hath he quickened, when you were dead in treſpaſſes and ſinnes, wherin in times paſt ye walked, according to the courſe of this worlde, after the Prince which hath rule of the ayre, and of the ſpirite that nowe worketh in men that are diſobedient.

Whatſoeuer God worketh, is alwaies good, albeit the inſtruments by which he worketh be many times euil.

1.Sam.16.14. But the ſpirite of the Lorde departed from Saul, and an euill ſpirite ſent of the Lord feared him.

2.Tim.2.26. And being eſcaped out of the ſnare of the Deuill, of whome they are taken captiues.

Gen.45.8. Now therefore you haue not ſent me hither, but God.

Gen.50.20. When ye thought euill againſt me, God diſpoſed it vnto good, that hee might doe according vnto this day, and ſaue much people alyue.

Exo.4.21. And I will harden his heart, that he ſhall not let the people goe.

Exo.7.3. But I will harden Pharaos heart, and multiply my miracles, and wonders in the land of Egypt.

Exod.9.12. And the Lorde hardened the heart of Pharao, neither did he obey them.

them, according as the Lord had spoken vnto Moyses.

Exod. 10. 1. Goe in vnto Pharao: For I haue hardened his heart, and the heart of his seruantes.

20. And the Lord hardened the heart of Pharao.

Exod. 11. 10 But the Lord hardened Pharaos heart, & he suffred not the children of Israel to depart out of his land.

Exod. 14. 4. And I will harden Pharaos heart, and he shall follow after you, and I will be glorified in Pharao.

17. And I, behold I will harden the heart of the Egyptians, and they shall goe in after them: and I will be glorified in Pharao, and in all his hoast, and in his Charets, and in his horsemen.

Deut. 2. 30. But Sihon the King of Hesbon would not let vs passe by him: for the Lord thy God hath hardened his spirite, & made stubborne his heart, that he might deliuer him into thine hand.

Ios. 11. 19, 20. There was not a Citie which made peace with the children of Israel, besides the Hiuites, the inhabi-

tantes, or dwellers in Gibeon: all other they toke by battell. For it came of the Lorde to harden their heartes, to come against Israel in battell.

1.Sam.2.25. And they hearde not the voyce of their Father, because the Lord was minded to slaie them.

2.Sam.12.11. So saith the Lord, behold I will rayse vp euill against thee, out of thine house, & wil take thy wiues before thine eyes, and giue them to thy neighbour, and hee shal lye with thy wiues, in the sight of this sonne.

2.Sam.24.1. And the wrath of the Lord was moreouer angry against Israel, and hee stirred vp Dauid against them, saying, goe, number Israel and Iuda.

1.King.12.15. And the king heard not the people: for the cause was from the Lorde, that he might performe his word which he had spoken by the hand of Ahiah, the Shilonite vnto Ieroboam the sonne of Nebat.

1.King.22.23. Nowe therefore behold the Lorde hath put a spirite of lying in the mouth of all these thy Prophetes.

2.King.18.

2.Kin.18.25. And nowe, haue I come
vp against this place without the Lord,
to destroy it? The Lord saide vnto me,
Goe vp against this Land and destroy it.
2.Chron.11.4. Thus saith the Lord,
Goe not vp, nor fight against your bre-
thren: returne euery man vnto his owne
house: for this thing is done of me.
2.Chro.22.7. And the *treading downe
of Ochozias came of God.
2.Chron.25.20. And Amazias held not
himselfe contented, for it was of God,
that he might deliuer them into the
hande of the enemie.
Nehem.9.36.37. Beholde we are ser-
uantes this day, & that in the land which
thou gauest vnto our Fathers &c. And it
yeeldeth much fruit vnto the Kings which
thou hast set ouer vs for our sinnes.
Iob.1.21. The Lord hath giuen, and
the Lord hath taken away: the name of
the Lord be blessed.
Iob.34.30. Because a man that is an
hypocrite raigneth, and because of the
offence of the people.
Psa.105.25. He turned their heart that
they

* Or destructi-
on.

they should hate his people: and practise deceit against his seruantes.

Esa. 10. 15. Shall the axe boast it selfe against him that heweth therewith? or shall the saw set vp it selfe against him that moueth it: as if the rodde should lift vp it selfe against him that taketh it vp: or as if the staffe should exalt it selfe, as though it were no wood.

Esa. 54. 16. Behold, I haue created the smyth, that bloweth the coales in the fyre, and him that bringeth forth an instrument for his worke: I, I say, haue created the destroyer to destroy.

Esa. 63. 17. Lord why hast thou made vs to erre from thy wayes, and made vs to depart from thy feare?

Ioh. 12. 40. & Esa. 6. 10. He hath blinded their eyes, & hardened their hearts, least they should see with their eyes, and vnderstand with their heart, and should turne, and I should heale them.

Ier. 48. 10. Cursed be he that doth the worke of the Lorde negligently, and cursed be he which keepeth backe his sworde from blood.

Act. 2.

Act.2.23. Him, I say, (when you had
ken, bying deliuered by the determi-
d counsell and prouidence of God, ye
ue slaine with wicked handes being
tenes to the Crosse.

Act.4.27,28. For doubtlesse against
ine holy sonne Iesus, whom thou had-
st annointed, both Herode and Pon-
us Pilate, with the Gentiles and the
ople of Israel were gathered together,
doe whatsoeuer thine hande, and thy
nsel had determined before to be dõe.

Rom.9.18. Therfore hẽ hath mercy
whome he will haue mercy, and har-
neth whom hẽ will harden.

19. Thou wilt say then vnto mẽ,
by is hẽ yet angrie? for who hath re-
ed his will.

Rom.11.32. For God hath shut vp all
disobedience, that he might haue mer-
on all.

Gal.3.22. For the scripture hath shut
all thinges vnder sinne, that the pro-
se by the fayth of Iesus Christ might
giuen to them that beleeue.

1.Thes.3.3. That no man should bẽ
moued

moued in these afflictions. For ye your selues knowe that wee are appointed thereunto.

Rom.8.29. For whom hee knewe before, those hee also Predestinated to bee made like the image of his sonne.

1.Pet.3.17. For it is better, if the will of God will so haue it, that ye suffer for well doing, then for euill doing.

1.Pet.4.19. Wherefore let them that suffer according vnto the will of God, commit their soules vnto him in well doing, as vnto a faithfull creatour.

The second Aphorisme.

(1) *All thinges created vnto God his glorie.*

THE selfe same God (1) from euerlasting hath purposed and decreed in him selfe, to create all thinges at their seasons to his glorie, but namely men, and that after two sortes altogether diuers the one to the other, to wyt, in suche maner (2) that some whome it pleaseth him according vnto his secrete will, hee maketh through mercy partakers of his glorie whom out of the worde of God wee doe call * vesselles of honour, elect or chosen, sonnes of the promise, and Predestinate or fore ordained

(2) *Men ordained, some of mercy to saluation, others of iustice to damnation, and that both to God his glorie.*

* *Titles which the scripture giueth to the chosen*

ordained vnto saluation: (3) and in other, whome also it pleaseth him to stirre vp to that ende, hee sheweth his wrath and his power, that in them also he might be glorified, whome likewise wee call vesselles of dishonour and wrath, and vnapt to euery good woorke.

(3) Names giuen in the scripture to the reprobates or cast awayes.

Prooues out of the word of God.

Prou. 16. 4. The Lorde hath made all thinges for his owne sake, yea, euen the wicked for an euill day.

All thinges created vnto God his glorie.

Esa. 43. 6. I will say vnto the North, giue: and vnto ẏ South, kéepe not back. Bring my sonnes frō farre, & my daughters frō the vttermost part of the earth.

7. All shal be called by my name: and I created them for my glorie: I fashioned them, and also made them.

2

Some ordained in God his mercy vnto saluation.

Eph. 1. 5. 6. Who hath predestinate or foreordained vs whome he would adopt or chose into his sonnes through Iesus Christ vnto him selfe, according to the good pleasure of his will, vnto the praise of his glorious grace, wherwith he hath made vs to be accepted or to bée lyked of in that his beloued.

Rom. 9.

Rom.9.23. And that he might make knowne the riches of his glorie towards the vesselles of his mercy, the which he hath prepared vnto glorie.

Rom.8.29. For whom he hath foreknowne, those also hath he predestinate, that they might bee made lyke the Image of his sonne.

Rom.9.7.8. But in Isaac shal thy seed be called, that is, not they which are the children of the flesh, are the children of God, but they whiche are the sonnes of the promise, are counted in the seede.

Ro.9.21 Hath not the Potter power ouer the claye, to make out of the same lumpe, one vessel vnto honour, and an other vnto dishonour?

1.Cor.2.7. But we speake the wisdom of God lying hyd in a mysterie, that is, euen the hyd wisedome, which God had determined before the worlde vnto our glorie.

Eph.1.4. As he hath chosen vs in him before the foundatiõs of the worlde were layde, that wee shoulde be holy and without blame before him in loue.

2.Thes.2.

2. Thes. 2. 13. But wee ought to giue thankes alwayes to GOD for you bre-thren beloued of the Lorde, because God hath chosen you from the beginning vnto saluation through sanctification of the spirite, and faith giuen to the truth.

1. Pet. 1. 2. Chosen according to the foreknowledge of God the Father, vnto sanctification of the spirite.

Exod. 9. 16. And in deede for this cause haue I appointed thee, to witte, to shewe thee my power, and that they should declare my name throughout the whole worlde.

Some in god his iustice ordained vnto damnation.

Prouerb. 16. 4. The Lorde hath made all thinges for his owne sake: yea, euen the wicked for an euill day.

Rom. 9. 22. What and if God minding to declare his wrath, and to make his power known, hath suffered with much gentleneſſe the veſſels of wrath, couched together to deſtruction?

The thirde Aphoriſme.

THIS Election and choſing, or Predeſtination, & foreordaining vnto ſaluation

Election lying hid in the purpoſe of God.

* God hath not chosen vs vnto salvation because he did foresee that we would be faithfull and doe good workes, but onely because of free mercie it so pleased him, and therfore also haue we faith and doe good workes because it is god his good pleasure to graunt vs faith, and abilitie, and will to doe good workes.

tion being considered in the purpose of God it selfe, that is to say, the decree it selfe and purpose of electing or choosing, is the first fountaine of the saluation of the sonnes of God, * and doth not spring, as some woulde haue it, from the foreknowledge either of their faith, or workes, but rather of that onely which is in the good pleasure of God it selfe, from the which afterward doe both election or choosing, and also faith, & all good workes spring.

Prooues out of the worde of God.

Deut.4.37. And because hée loued thy Fathers, he chose their séede after them, & hath brought thée out of Egypt before him, by his most mightie power.

Deut.7.7.8. God hath not loued you and chosen you, because you were more in number then all other people, but because the Lord loued you, &c.

Ios.24.2. And Iosua said to all the people, Thus saith the Lord God of Israel: your Fathers dwelled beyonde the flood in olde time, as Thare the father of Abraham, and the father of Nachor, and serued

serued other Gods, &c.

Psal.44.3. For they possessed not the land with their owne swoorde, neither did their own arme saue them: but thy right hand and thy arme, and the light of thy countenance, because thou fauouredst them.

Ioh.15.16. You haue not chosen me but I haue chosen you, & ordeined you, that yée goe and bring forth fruite, &c.

Act.13.48. And when the Gentiles heard these things, they reioyced, & glorified the woorde of the Lorde and beléeued as many as were ordeined vnto euerlasting life.

Act.22.14. And he saide, the God of our fathers hath chosen thée, that thou shouldest knowe his will, & sée that iust one & shouldest heare the voice of his mouth.

Rom.5.6. For Christ when wée were yet of no strength, at his time died for the vngodly.

Ro.9.11.12. For the children being not yet borne, whē as they had done neither good nor euill (that the purpose of God, which is according vnto his election that

is to say, not of workes, but of him ỹ calleth (might remaine sure) it was said vnto her, the elder shall serue the younger.

13. As it is written, I haue loued Iacob, and haue hated Esau.

14. What shall wee say then? Is there any vnrighteousnesse with God? God forbid.

15. For hee saith vnto Moses, I will haue mercy on him, on whō I will haue mercy, and I will haue compassion on him, on whom I will haue compassion.

16. So then Election is not in him that willeth, neither in him that runneth, but in God that sheweth mercy.

18. Therefore hee hath mercie on whom hee will, & whom he will he hardeneth.

25. And that hee might make knowne the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory.

Rom. 11.7. What then? Israel hath not obtained that which hee seeketh, but the Elect haue obtained it, and the rest haue bēn hardened.

35. Or who hath giuen vnto him first

and

and it shalbe giuen vnto him againe.

1. Cor. 4. 7. For who separateth thee? and what hast thou, that thou hast not receiued? If thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?

Eph. 1. 4. As hee hath chosen vs in him before the foundatiõs of the world were laide, that wee should bee holy and without blame before him in loue.

5. Who hath Predestinate or foreordained vs whõ he would adopt or chose vnto sonnes through Iesus Christe vnto himselfe, according to the good pleasure of his will.

11. In whom also we are chosen, when we were predestinate or foreordained according to the purpose of him, which worketh all thinges after the councell of his owne will.

Eph. 2. 10. For we are his workemanship, created in Christe Iesus vnto good workes, which God hath ordained, that we should walke in them.

Col. 1, 12. Giuing thankes vnto the Father, which hath made vs meete to

bee partakers of the inheritaunce of the Saints in light.

2. Tim. 1. 9. Who hath saued vs, and called vs with an holy calling: not according vnto our workes, but according vnto his owne purpose & grace which was giuen vs in Christ Iesus before ỹ times of the worlde.

The fourth Aphorisme.

The Scripture vseth to alledge the eternall purpose of God for confirmance of our hope of saluation, and not to stay in second causes as faith or calling, nor in the fruites of these causes, which doe assure vs that wee haue them.

THerefore the Scripture as often as it will strengthen the sonnes of God with assured hope, stayeth not either in the testimonies or witnesses of the secõd causes, that is to say, in the fruites of faith, nor yet in the seconde and next causes themselues, to wit, faith and vocation, or calling, but ascendeth or climeth vp vnto Christe himselfe, in whõ notwithstanding as in the head, wee are in very deede elect and adopted, and afterward goeth vp euen vnto that euerlasting purpose, which God hath purposed in no other than in himselfe.

Prooues out of the worde of God.

Mat. 25. 3. Then shall the King say vnto them which shall be at the right hand,

come

come yée blessed of my Father, possesse the kingdom prepared for you before the foundations of the world were laid.

Ioh.6.40. And this is the will of him which sent mée, that euery one which seeth the sonne & beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

Act.13.48. And the Gentiles hearing these thinges, reioyced, and glorified the word of the Lord: & beléeued as many as were ordained vnto euerlasting life.

Iohn. 6.45. It is written in the prophets, & they shall be all taught of God, who soeuer therefore hath heard of the father, & hath learned, cõmeth vnto me, Isai. 54. 13.

Rom.8.29. For whom hée hath foreknowne, the same also hath hée predestinate or foreordained that they should be like the image of his sonne.

Rom. 9.8. Not they which are the children of the flesh, are the children of God: but they which are the children of the promise, are counted in the séede.

11. For the children not being yet borne, when as they had done neither good nor euill, that the purpose of God, which is according vnto his electiõ, that is to say, not by workes, but by him that calleth, might remaine sure, &c.

16. So then the election is not in him that willeth, nor in him that runneth, but in God that taketh mercy.

23. And that hee might make knowne the riches of his glory vpon the vessels of mercie, which hee hath prepared vnto glory.

11. What then? that which Israel seeketh, &c.

Eph. 1. 4. As hee hath chosen vs in him before the foundations of the world were laide. &c.

5. Who hath predestinate or foreordained vs whom hee would adopt or chose into his sonnes through Iesus Christe vnto himselfe.

9. The mysterie of his will beeing reuealed vnto vs, according vnto his free good will which he hath purposed in him selfe.

11. In whom also wee are chosen. &c.

2. Tim. 2. 19. Yet the foundation of God remaineth sure, hauing this seale the Lorde knoweth who are his: and, let euery one that calleth on the name of Christe depart from iniquitie.

1. Cor. 2. 7. But wee speake the wisdome of God, lying hid in a misterie, euē that hid wisdome which God had determined before the worlde vnto our glory. 10. But God hath reuealed those things vnto vs by his spirite. For the spirite searcheth all the thinges, yea the deepe thinges of God.

1. Pet. 1. 19. 20. But (being redēmed) with his precious blood, as of a Lambe without spot & vndefiled, to wit, Christ: which was foreordained before the foūdations of the world were laid, but was declared in the last times for your sakes.

The fifth Aphorisme.

ALso when there is intreated of the destruction of the reprobats and of casts, (1) albeit the whole faulte remaine within themselues, (2) yet some times, as often as it is so needefull, the spirite of God to make knowne the riches of his glorie vppon the vessels of mercy, and his excellent power and also gentlenes the better by comparison lifteth vs vp euen vnto that high misterie,

Reprobation or of casting lying hid in the purpose of God.

which in order goeth before all the causes of their damnation. Of which secret, doubtles there is no other cause knowne vnto men besides his righteous will, the which wee ought reuerently to receiue, as cõming vndoubtedly from him, who is naturally iust, and can no other way be conceiued of men, nor of any other.

Prooues out of the word of God.

The cause of the casting of the reprobates is in themselues.

Hos. 13. 9. Thy iniquitie hath destroyed thée, O Israel: but in mée is thy helpe.

Iohn. 3. 19. And this is the condemnation, that light is come into the worlde, but men haue loued rather darkenesse then light.

2

God sometimes speaking of the aforesaid of the reprobates goeth vp to the highest cause of the same namely, his will.

Rom. 9. 23. And that hée might make knowne the riches of his glory vpon the vessels of mercy, the which he hath ordained vnto glory.

Exod. 9. 16. And in déede for this cause I haue appointed thée, euen to shew thée my power, and that they should declare my name in the whole earth.

Psa. 33. 15. Which hath fashioned their heartes euery one, considering all their workes.

Prou. 16.4. The Lorde hath made all
things for his owne sake: yea euen the
wicked man for an euill day.

Rom. 9.11. For the children not being
yet borne, when as they had done nei-
ther good nor euill, that the purpose of
God according vnto his election, that is,
not by workes, but by him that calleth,
might remaine sure, &c.

13. As it is written, I haue loued Iacob, Mala. 1.2.
but hated Esau. Where he doth not on- Let this bee well
ly say, that Esau before hée had done any noted.
good, was ordained vnto hatred (for after
this sort hée might seeme to touche none
but actuall sinnes (as they say) or vnbe-
liefe, but saith plainely, before hée was
borne. By which wordes he excludeth or
shutteth out frō the cause of hatred, ori-
ginal sinne also, & whatsoeuer in the per-
son of Esau might bée reckoned from his
very birth. Therfore whereas a litle after
he bringeth in the reprobates or obiectes
prating heere against, hee doth not attri-
bute vnto them such like kind of speach.
Why doth not God beare the same hatred
towards others also, for asmuch as they

are

are borne in the same corruption, that we are: I say, there is no such thing read in the wordes of the Apostle, but he setteth this their exception against it: who shall withstande his will? For hereupon mans reason gathereth, that they are vnworthily condemned. Neither doth Paule answere, that God did so will it, because hee did foresee that they woulde bee corrupted, and so that the cause of the decree was grounded vppon their wickednesse (which defence was plaine and readie, if it had beene true) but whilest hee confesseth that it so pleased God, and that it was not in their will to change it, doubtlesse he abateth the pride of mans wisdome, that it may reuerently esteeme of the secretes of God, as is most meete: but the elect or chosen he exhorteth to beholde the grace of God, the which he setteth forth with such comparison.

So therefore must other testimonies be expounded, in the which we go vp vnto the highest will of God, which is the onely rule of iustice.

Esay. 54.

Eſay.54.16. Behold I haue made the ſmith that bloweth coales in the fire, & bringeth forth an inſtrument for his worke: I, I ſay, haue made the deſtroier to deſtroy.

Ioh.6.44. No man can come vnto mée, vnleſſe the father that ſent me, draw him.

Iohn.10.26. But you beléeue not: for you are not of my ſhéepe: as I ſaid vnto you.

Ioh.12.39.40. and Eſa.6.10. Therfore they coulde not beléeue, becauſe Eſaias hath ſaid againe, Hée hath blinded their eyes, and hardened their heartes: leaſt they ſhould ſée with their eyes, and vnderſtand with their heartes, and ſhould turne, and I ſhoulde heale them.

1.Pet.2.8. And a ſtone to ſtumble at, and a rock of offence, vnto them which ſtumble at the word, being diſobedient, vnto the which thing they were euẽ ordained.

And in many other places.

Iud.1.4. For there haue crept in certaine men, being before of olde ordained vnto this condemnation.

The

The sixt Aphorisme.

A difference betweene the purpose of electing and election, and betweene the purpose of reprobating and reprobation.

For we must make a difference betweene the purpose of reprobating or ofcasting, and betweene reprobation or ofcasting it selfe. For the misterie or secrete of that, god would haue to bee hid from vs: But of this, and of the destruction also that dependeth or hangeth vpon it, wee haue causes expressed in the worde of God, to Wit, the corruption, vnbeliefe and sinne (the which are necessary, or must needes be in respect of the falling out of them) of the vessels made vnto dishonour.

Prooues out of the worde of God.

2. Thes. 2. 9. The comming (of the which wicked man) is by the working of Satan, with al power and signes, and lying wonders.

10. And with all deceiueablenesse of vnrighteousnesse among them that perishe: for that they receiued not the loue of the truth, that they might bee saued.

11. And therefore God shall sende them

them strong delusions, that they should beleeue lyes.

12. That all they might be damned which haue not beleeued the truth, but had pleasure in vnrighteousnesse.

Rom.11.20. Well: through vnbeliefe they are broken of, and thou standest by faith, be not high minded, but feare.

2.Cor.4.3. But if our Gospel be hidden, it is hidden to them that perishe.

4. In whom the God of this worlde hath blinded their mindes, that is, in the vnfaithfull, least the light of the Gospell of the glory of Christe, which is the Image of GOD, shoulde not shine vnto them.

Heb.12.16. Let there bee no fornicator, nor prophane, or vncleane person, as Esau, which for one messe of meate solde his birthright.

17. For yee knowe how that afterward also when hee woulde haue obtained the blessing by the right of inheritance, hee was cast of: for he founde no place of repentance, although hee sought that blessing with teares.

The

Gods purpose in himselfe in man his salvation, is the highest and chiefest cause, & is to bee deuided, and also goeth before our election, which is grounded in Christ, and also before all other inferiour causes that follow after it.

The seuenth Aphorisme.

So when as the question of the sorting of the causes of saluation into degrees, and placing of them, as it were in a certaine row or order, in the saluation of the elect, we doe distinguishe or make a difference betweene the purpose of electing or choosing, the which God hath decreed in himselfe, & the election or choosing it selfe, the which is ordained in Christ, so that this purpose of God in the row and order of causes goeth before this election, and all other things which follow after.

Prooues out of the word of God.

Rom 8.30. And whom hée hath Predestinate or foreordained, those also hath he called, and whom he hath called, those also hath he iustified or made righteous: And whome hée hath iustified or made righteous, those also hath he glorified.

Eph. 1.4. As hée chose vs in him before the foundations of the world were laid. &c.

5. Who hath Predestinate or foreordained vs whome hée woulde adopt or chose

chose for his sonnes through Christ vnto him selfe, according to the good pleasure of his will.

The third Chapter.

Of the execution or fulfilling of the everlasting counsaile, in that which is common both to the elect or chosen, and also to the reprobate or ofcastes.

The first Aphorisme.

THE Lorde to the ende hee might execute or fulfill that everlasting counsayle vnto his glorie, prepared him selfe a way according vnto his infinite or endlesse wisedome, whiche is common both to them whiche were to bee chosen, and also to them whiche were to bee ofcastes. For when as he had determined to shewe foorth a notable example of his mercie in the salvation of the chosen: and also to make manifest his iust iudgement, in condemning the ofcastes, (1) It was of necessitie that hee shoulde shutte vp both of

VV by man was created in deed good, but yet such a one as might of his owyne accorde become euil.

them vnder contumacie or disobedience and sinne, that hee might haue mercie on all the beleeuers, (2) that is, on the elect or chosen, (3) (for faith is a gifte of God peculiar or proper vnto the elect:) (4) and contrariwise, that hee might finde matter of iust damnation in those, vnto whom it is giuen neither to beleeue, neither yet to know the mysteries or secretes of God.

Prooues out of the word of God.

All by nature vnder sinne.

1 Rom.11.32. For God hath shut vp all vnder disobedience, that hée might haue mercy on all.

2. Gal.3.22. But the Scripture hath shut vp all thinges vnder sinne, that the promise by the faith of Iesus Christ, might be giuen to them that beléeue.

The elect onely beleeue.

3 Act.13.48. And the Gentiles hearing these thinges, reioyced, and glorified the word of the Lord, and as many, as were ordeined vnto euerlasting life beléeued.

Eph.2.8. For yée are saued by grace through fayth, and that not of your selues, it is the gift of God.

2.Thes.3.2. Fayth is not of all men, or

all

all men, haue not fayth.

Tit. 1. 1. Accoꝛding to the fayth of Gods elect oꝛ chosen, and the knowledge of the truth, whiche is accoꝛding vnto godlines:

2. Vnto the hope of eternall lyfe, the which God that cannot lye, hath pꝛomised beforꝛe the woꝛld beganne.

Phil. 1. 29. Foꝛ vnto you it is giuen in Chꝛist his cause, not onely, to beléeue in him, but also to suffer foꝛ him.

Gal. 3. 22. But the fruit of the spirit is, loue, ioye, peace, long suffering, gentlenesse, goodnesse, fayth, &c.

Math. 13. 11. Foꝛ vnto you it is giuen to know the secretes of the kingdome of heauen, but to them it is not giuen.

Ioh. 12. 37. And though he had done so many miracles beforꝛe them, yet they beléeued not in him. 4 *The reprobates doe not beleeue.*

38. That the saying of Esay the pꝛophet might be fulfilled, which he spake, Lord who beleeued our saying, and vnto whom is the arme of the Lord opened?

39. Therefoꝛe they could not beléeue, because that Esay sayth againe.

40. Hée hath blinded their eyes, and hardened their heartes, that they should not see with their eyes, and vnderstande with their heart, and should be conuerted, and I should heale them.

The second Aphorisme.

THis therefore he did with suche wisedome, that the whole faulte of the reprobates or afcastes damnation, resteth in them selues: and that the whole praise of the saluation of the electe or chosen, is wholie to bee referred vnto his mercy: for he did not create man in sin (for so, whiche God forbyd, should hee him selfe haue beene the Authour of sinne, and of his iustice hee might not punish it) but rather hee made him after his owne Image, that is, in cleanesse and holinesse.

Creation of man.

Prooues out of the word of God.

Man created pure without sinne.

Gen. 1. 27. Therfore God created man after his owne image: after the Image of God created hée him, male and female created hée them.

Ephes. 4. 24. And put on that newe man, whiche after God is created in righte-

righteousnes, and true holines.

The third Aphorisme.

HE afterwardes constrayned by none at all, and driuen also by no necessitie of concupiscence or luste, as concerning his will (for as yet it was not bound vnto sinne) of his owne accorde, and freely rebelling against God, bequeathed him selfe vnto sin, and vnto both deathes. That is, of bodie and soule. Corruption.

Prooues out of the word of God.

Gen.2.17. In the daye that thou eatest of it, * dying thou shalt dye. * That is, thou shalt most assuredly die.

Ro.7.20. But yet if I do that I would not, then is it not I that do it, but sinne that dwelleth in me.

Rom.5.12. Wherfore as by one man sinne entered into the worlde, and death by the meanes of sinne, and so death went ouer all men, insomuch as all men haue sinned.

The fourth Aphorisme.

YEt wee must confesse that this fall of man happened not by chaunce, when as the prouidence of God is stretched forth The fall of man could not come to passe vvithout the vvill

euen

euen vnto the verie smallest thinges, neither can any thing be saide to come to passe, God not knowing of it, or else altogether wincking at it, for so thinking (the which God forbyd) wee must bee of the opinion of the Epicures.*

and ordinances of God.

* VVho vvhere a sort of Philosophers that amongest other of their opinions helde that God hath no care nor keepe of the things vvhich are done in the vvorlde.

Prooues out of the word of God.

Mat.10.29. Are not two sparowes sold for a farthing, and one of them shall not fall on the ground, without your father?

50. But the verie haires of your head are all numbred.

Prou.16.33. The lotte is cast into the lappe, but the whole iudgement of it is from the Lorde.

The fifth Aphorisme.

NEyther yet dyd it happen, by anye bare, and ydle permission or suffering, whiche is seuered from his will and decree, for when as hee hath ordained the ende, it must needes bee also, that hee hath appointed the causes leadinge vnto that ende: vnlesse wee will affyrme that the same ende came to passe either at all aduentures, or else by causes ordayned by some other God, after the opinion of the Mani-

Manichees. Moreouer, it cannot bee once so muche as thought, that any thing commeth to passe agaynst the will of God, and whether hee will or no, but that with great vngodlines wee must denie him to bee almightie: the whiche thing August. also lib. De correp et grat. Cap. 104. hath plainly noted, It doeth therefore remaine that this fall did in such sort issue from the willing motion, or stirring of Adam, as that yet it happened not against the will of God, whome after a certaine wonderfull and vnconceiueable maner it pleaseth, that euen the same thing, which hee doeth not allowe in that it is sinne, commeth not to passe without his will: and that, as wee haue saide before, that hee shoulde shewe the ryches of his glorie vpon the vesselles of mercie: and declare his wrath and power in those vesselles whiche hee hath made therefore, that hee might sette foorth his glorie by theyr iust damnation. For neyther is the saluation of the electe or chosen, nor yet the damnation of the reprobates or ofcastes, the laste ende of the counsayles

Aug. Euchi. ad Laurentium, Cap. 99.

The finall end of God his counsell is neither the saluation of the elect

Nor damnation of the reprobats, but the setting foorth of his glorie.

of God, but the setting foorth of his glorie, as well in sauing them of mercy, as in condemning these by his iust iudgement.

Prooues out of the word of God.

The damnation of the reprobates falleth not out at all aduentures, or against the vvill of God.

Rom. 9. 21. Hath not the potter power ouer the claye to make of the same lump one vessell to honour, and an other to dishonour?

22. What and if God minding to shew his wrath, and to make his power knowne, did suffer with much patience the vesselles of wrath, prepared to destruction? &c.

1. Pet. 2. 8. And a stone of stumblyng, and a rocke of offence to them which stumble at the word, being disobedient, vnto the which thing they were then ordained.

Exod. 9. 16. And in deed for this cause haue I appointed thee, to wit to shewe thee my power, and to declare my name throughout the whole worlde.

Prou. 16. 4. God hath made all thinges for him selfe, yea euen the wicked man, for the day of euill.

Esa. 54.

Eſa.54.16. Behold I haue created the ſmith, that bloweth coles in the fire, and bringeth forth a tole for his worke: I, I ſay, haue created ỳ deſtroyer to deſtroy.

Rom.9.11. For the children bée-ing not yet borne when as they had done nothing neither good, nor euill, that the purpoſe of God, which is accor-ding vnto his election, that is to ſay, not of workes but of him that calleth, might remaine ſure, &c.

13. As it is written, Iacob, haue I loued, and Eſau haue I hated.

17. For the ſcripture ſayth vnto Pha-rao, for this ſame purpoſe haue I ſtir-red thée vp, ỳ I might ſhewe my power in thée, and that my name might bée de-clared throughout all the earth.

18. Therefore hée hath mercie on whome he will, and whome hée will hée hardeneth.

The ſixt Aphoriſme.

THerefore that wee may auoide theſe blaſphemies, into the whiche the weakeneſſe of mans wyt dothe drawe vs,

let vs confesse, that the corruption of the chiefe workemaushippe made by God, came to passe neither by chaunce, nor yet without his will, who of his incomprehensible or vnconceiueable wisedome, maketh and ordreth all thinges to his glorie: let vs neuertheleſſe graunt, albeit that indgement of man wreſtle neuer ſo much againſt it, the which in the beginning was both compaſſed about with certaine bounders, and was alſo afterwarde miſerably corrupted or made yll, that the whole faulte of deſtruction reſteth in man, becauſe that betweene that ſecrete and vnconceiueable will of God, and the ſame corruption of mankinde, whiche properly is the true and the firſt originall or beginning of the deſtruction of the reprobates or ofcaſtes, the will of that firſt man commeth in, the whiche will, whereas it was created good, of his owne accorde depraued or made it ſelfe naught, and therefore made opē an entry vnto the iuſt indgement of God to deſtroy all thoſe, whom he will not vouchſafe to ſhewe his mercy vnto. Now if theſe pleading again do obiect, that they coulde not bee againſt this will of God,

God is vvholy blamed of the vvicked for their corruptiō, vvhereas in deede the cauſe is not in him, but in their owne vvilfull naughtineſſe.

God, well, let vs let them alone vnto their owne destruction to reason against him, who will easily defende his owne righteousnesse against their foolishe quarellinges. Let vs rather reuerence that thing which is aboue the reache of our witte, and turne all the conceites and imaginations of our mynde to the setting foorth of his mercie, which of his owne onely goodnesse hath saued vs, beeing no lesse wicked and woorthie of any kinde of punishment, then they are.

Prooues out of the word of God.

Rom. 9. 13. As it is written, Iacob haue I loued, and Esau haue I hated.

14. What shall we say then? is there any vnrighteousnesse with God? God forbid.

15. For he saith vnto Moyses, I wil haue mercie on him, to whome I will shewe mercy, and I will haue compassion on him, on whome I will haue compassion.

19. Thou wilt then say vnto me, why

why is hée yet angrie? For who hath resisted his will?

20. But, O man, who art thou, which pleadest against God? shal the thing formed say to him that formed it, why hast thou made mee thus?

The fourth Chapter.

By what order of causes God hath opened the way to declare his election, and in some parte to execute or perfourme it.

The first Aphorisme.

The foundation or ground worke of election in verie deed or deed.

NOwe when as GOD had determined those former thinges with him selfe, as wee haue sayde, afterwardes in the next, and yet eternall or euerlasting rowe of causes, as all thinges are present vnto him, hee seuerallie ordained all those degrees or steppes, by the whiche hee woulde lyfte vp into his kingdome, those of his whiche were to bee chosen. Therefore because he is in suche wyse mercifull, that in the meane whyle, hee neither ought, nor can

forget

forget his iustice, first of all there must needes haue beene some one ordained to bee a mediatour, by whom man might be wholie restored into his former estate, and that of free mercy which should appeare in the saluation of his. But man besides that hee is more weake then that hee can sustaine or beare the force of God his wrath, (1) doth also so please him selfe in that his most miserable blindnesse, that hee seeth not, (2) as beeing wholy brought into slauerie and bondage vnto the kingdome of sinne, (3) insomuche that the lawe of GOD turneth vnto him vnto death: so farre of is it that hee should bee able there to set him selfe at libertie, or else to satisfie or make answere vnto the lawe of God, euen in the verie least pointe.

A mediator needfull.

Man is so farre bound vnto sinne, that he cannot any way deliuer him selfe, or yet satisfie the lawe of God in the least point of the same.

Prooues out of the word of God.

Ioh. 9. 41. If ye were blinde, ye should haue no sinne: but nowe yée say, wée sée; therefore your sinne remaineth. 1.

Man seeth not his owne blindnesse.

Rom. 1. 18. For the wrath of God is reuealed from heauen against all vngodlinesse, 2.

Man altogether a bondslaue of sinne.

tinesse, & vnrighteousnesse of men, which withhold the truth vnrighteously.

24. Wherefore also God hath giuen them vp to their heartes lustes, vnto vnclenes, to defile their owne bodies betweene them selues.

Rom.7.14. For wee knowe that the lawe is spirituall: but I am carnall or fleshly, sold vnder sinne.

Ephe.2.3. Among whom we also had our conuersation in times past, in the lustes of our flesh, doing such thinges as lyked our flesh and thoughtes, and were by nature the sonnes of wrath, as well as others.

1.Cor.2.14. But the fleshly man can not conceiue the thinges of the spirit of God, for they are foolishnesse vnto him, neyther can hee knowe them, because they are spiritually discerned.

3 *Man cannot conceiue the things of God.*

2.Cor.3.7. If then the ministration of death ingrauen with letters in stones was glorious, so that the children of Israell coulde not beholde the face of Moises for the glorie of his countenance, which glorie is done away, &c.

9. For

9. For if the ministery of condemnation was glorious, much more doeth the ministration of righteousnesse exceede in glorie.

Rom. 7. 10. But I dyed, and the same commaundement whiche was ordained vnto life, was found to turne vnto mée, vnto death.

The eleuenth Aphorisme.

God therefore the most gentle father of the elect and chosen, tempering that his iustice with infinite or endlesse mercy, appointed his onely sonne of the same substance with him, and also God euerlasting, who at the time appointed shoulde be made a verie, or true man. God his iustice tempered with mercy.

Prooues out of the word of God.

Math. 1. 20. Ioseph thou sonne of Dauid, feare not to take Marie thy wyfe. For that whiche is conceiued in her, is of the holy Ghost. The sonne of God became man.

Luke. 1. 35. The holy Ghost shall come vpon thée, and the power of the highest shall ouershadow thée: therefore also that holie thing which shall be borne of thée, shall

that be called the sonne of God.

Ioh.1.14. And the worde was made flesh, and dwelt amongest vs (and wee sawe the glorie therof) the glorie (I say) as of the onely begotten of the father.

Gal.4.4. But after that the full time came, God sent forth his sonne made of a woman, made subiect vnto the law.

1.Ioh.1.1. That which was from the beginning, whiche wee haue heard, whiche wee haue seene with our eyes, whiche wee haue loked vpon, and our hands haue handled of the wordes of life.

2. (For the life appeared, and we haue seene it and beare witnesse, and shewe vnto you that eternall lyfe, which was with the father, and appeared vnto vs.)

3. That (I say) which we haue seene and heard, declare wee vnto you, &c.

Rom.1.3. Concerning his sonne made of the seede of Dauid according to ỹ flesh:

4. And declared mightily to bee the sonne of God touching the spirit of sanctification, by the resurrection from the dead.

2.Cor.5.19. To wit because God was

in

in Christ reconciling the world vnto him selfe.

Phil.2.6. Who when as hee was in the fourme of God, thought it no robbery to bee equall with God.

7. But he made himself of no reputation, taking vpon him the fourme of a seruant, being made like vnto men.

Col.2.9. For in him dwelled all the fulnesse of the Godhead bodily.

The thirde Aphorisme.

FIrst, that two natures being ioyned together into one Iesus Christ, that the whole corruption of man might be wholy repaired and amended in one man.

1 The causes why Christ was made man.

Prooues out of the word of God.

Rom.8.3. For when as the weaknesse of the lawe could doe nothing in the flesh, God sending his owne sonne being made like vnto flesh, subiect vnto sinne, and that for sinne, condemned sinne in the flesh.

The fourth Aphorisme.

SEcondly, which might fulfill all righteousnesse, and might bee both able enough

2 Iustification and Sanctification in Christe.

to sustaine or beare the indgement of his father, and also bee an high Priest, worthie enough to pacifie his heauenly Father, dying righteous, for the vnrighteous, and by his obedience doing away the stubbornenesse of Adam, and cleansing al the iniquities of vs all, being laide vpon his shoulders.

Prooues out of the worde of God.

Christ is our righteousnes and sanctification.

Mat. 3. 15. And Jesus answering, said vnto him, let mee alone now: for thus it becommeth vs to fulfill all righteousnesse.

Mat. 5. 17. Thinke not that I came to breake the law, or the Prophetes, &c.

Rom. 5. 18. To wit then likewise as by one offence the fault came on al men vnto condemnation, &c.

1. Cor. 1. 30. But yée are of him in Christ Jesus, who of god is made vnto vs wisdome, and righteousnesse, and sanctification, and redemption.

The fifth Aphorisme.

6 *Finally, that with one (1) oblation or offering of his owne selfe, he might sanctifie*

fie or make holy all them that were to bee choſen, deſtroying and burying (2) ſinne in them, by the communicating or impar[illegible]ing of his death and buriall with them, & quickening them into a newe life by his reſurrection, or riſing againe, (3) inſomuche that they doe alſo finde more in Chriſt, then they loſt in Adam.

We finde more in Chriſt then we loſt in Adam.

Prooues out of the word of God.

Eſay. 53. 4. Surely hée hath borne our griefes, & hee hath carried our ſorrowes, yet we did iudge him ſmitten, &c.

1 Chriſt hath ſatiſfied for our ſinne.

5. But hee was wounded for our iniquities, he was broken for our ſinnes.

11. Hée ſhall ſee of the trauaile of his ſoule, and ſhalbe ſatisfied: and by his doctrine ſhall my righteous ſeruant iuſtifie, or make many righteous.

1 Rom. 3. 25. Whom God hath ſet forth to bée an appeaſement through faith in his blood to declare his righteouſneſſe, by the forgiuenelle of the ſinnes that are paſſed:

Act. 20. 28. Take héede therefore vnto your selues, and to all the flocke, in the which the holy Ghost hath made you ouerseers, to fæde the Churche of GOD. which he hath purchased with his owne blood.

Coloss. 1. 20. And peace being made through his blood, by him, to reconcile all thinges vnto himselfe, both the thinges which are in earth, & the thinges in heauen.

21. And you which were in times past strangers and enimies, because your mindes were set in euill workes, hath he now truly reconciled.

22. In the body of his flesh, through death, to make you holy, and vnblameable, and without fault in his sight.

Rom. 5. 19. For as by one mans disobedience many were made sinners, so by the obedience of one, shall many also bée made righteous.

1. Pet. 2. 24. Who bare our sinnes in his body on the trée, that wee being dead vnto sinne, shoulde liue vnto righteousnesse: by whose stripes yée are healed.

1.Pe.3.18. For Christ also once suffered for sinnes, the righteous for the vnrighteous, to bring vs vnto god, being indéed mortified, or become dead in the flesh, but quickened in the spirite.

2.Cor.5.21. For he hath made him to bée sinne, for vs which knewe no sinne, that wée shoulde bée made the righteousnesse of God in him.

Rom.6.3. Are you ignorant, that as many of vs as are baptized into Christe Jesus, are baptized into his death?

4. Wée are therefore buried together with him through Baptisme into his death: that as Christ was raised from the dead into the glorie of his father: so wée also should walke in a new life.

5. For if being grafted with him wée haue growne in ỹ likenesse of his death, euen so shall we grow in the likenesse of his resurrection or rising againe.

Col.3.1. Therefore if you haue risen againe with Christ, seeke the thinges which are aboue, where Christ is sitting at the right hand of God.

2.12. Being buried together with him

2 *We are dead in Christe, that wee might rise in him vnto newnesse of life.*

through Baptisme, by whome also you haue risen againe with him through the faith of God working effectually, which hath raised him from the dead.

Ioh.17.17. Sanctifie them with thy truth: thy worde is truth.

19. And for them doe I sanctifie my self, that they also may bee sanctified by the truth.

Heb.9.13. For if the blood of Bulles & of Goates, and the asshes of an Heyfer sprinckling the defiled, sanctified as touching the purifying of the flesh.

14. How much more shall the blood of Christ which through the eternall spirit offered himselfe without spot to GOD, purge your conscience from dead works, to serue the liuing God?

Heb.10.14. For with one offering hath he consecrated for euer those which are sanctified.

2 Rom.5.11. But yet that which God doth gratifie, benefite, or pleasure vs withall, is not so as the offence, for if through the offence of that one, many be dead, much more the grace of God, and

We finde more in Christ then we lost in Adam.

the

the gift by grace, which is of one mā Jesus Christ, hath abounded vnto many.

16. Neither is the gift so, as that which entred in by one that sinned: For the faulte entred in of one offence vnto condemnation: but that which God giueth, is giuen of many offences vnto iustification.

17. For if by one offence, death raigned through one, muche more shall they which receiue that abounding grace, and gifte of righteousnesse, raigne in life through one, that is Jesus Christ.

20. Moreouer, the Lawe intreated that the offēce should be increased: but where sinne increaseth, there grace aboundeth much more.

The sixt Aphorisme.

AND least this remedie, shoulde bee voyde and of none effect, (t) the Lord with all decreed to giue this his sonne vnto them, whome, as wee haue saide, hee ordained from euerlasting vnto saluation, and in like manner to giue them vnto his

Now God in his euerlasting counsell hath vrought that the benefites offered vnto vs in his sonne, should

bee effectuall vnto vs, or turne to our profite.

his sonne: (2) that when as hee shall bee in them, and they in him, they might bee made perfect into one, by those degrees or steppes, which doe hereafter follow.

Proones out of the worde of God.

1 *God gaue his sonne vnto his chosen.*

Rom. 8. 32. Hée verily that spared not his owne sonne, but gaue him for vs all vnto death, howe shall hée not with him giue vs all things also?

Ioh. 3. 19. For God so loued the world, that hée gaue his onely begotten sonne that whosoeuer beléeueth in him should not perish, but haue euerlasting life.

Ioh. 17. 2. As thou hast giuen him power ouer all flesh, that hée should giue euerlasting life to so many as thou hast giuen him.

9. I haue declared thy name vnto the men which thou hast giuen mee, which are chosen out of the world: they were thine & thou hast giuen them vnto mee, and they haue kept thy worde.

11. And I am no more in the world, but these are in the world, and I come vnto

vnto thée. Holy father, kéepe thē through thy name, which thou hast giuen me, that they may bée one, as we are.

12. While I was with them in the worlde, I kept them in thy name: those which thou gauest vnto mée I haue kept and none of them is lost, but that childe of perdition.

Ioh. 17. 23. I in them, and thou in me, that they may bée made perfect in one, & that the worlde may knowe, that thou hast sent mée, and louest them, as thou louest mée.

2 *In Christ we are made perfect in one.*

The seuenth Aphorisme.

FOR (1) first at what time it pleaseth him to reueale and open that secrete ordained from euerlasting, (2) at that time, I say, in whiche they thinke not of these thinges, (3) (as men that are very blinde, and yet notwithstanding, they thinke that they doe most sharpely see, (4) whereupon assured destruction hangeth ouer their heades,) (5) beholde at vnwares and sodainely hee setteth before their eyes the

The first declaration of election.

Outward calling effectuall.

God layeth before vs the heinousnes of our sinnes, and the danger like to insue thereon, not to drive vs to desperation, but to make vs runne vnto Christ, The law.

great daunger that they are in: and that they may bee the more pearsed for a witnes vnto their conscience, lying as it were buryed and forestummed. (6) hee ioyneth thereunto the preaching of his lawe, adding examples of his iudgements, that they should bee afraide and tremble at the remembrance of their sinnes: (7) yet dothe hee not this for this intent, that they shoulde remaine in this feare and trembling: but rather that turning to beholde the greatnes of the danger which compasseth them about, they should flie vnto that onely mediator Iesus Christe.

Prooues out of the worde of God.

1 God reneleth vnto those that are his, that in Christ they shalbe saued.

Gen. 3. 15. Moreouer, I will put enmitie betweene thée and the woman, and betweene thy séede and her séede. It shall breake thine head, and thou shalt bruise his héele.

Gen. 22. 18. And in thy séede shall all the Nations of the earth bée blessed: because that thou hast obeyed my voyce.

Rom. 3.

Rom.3.25. Whom God hath set foorth to bee an appeasement through faith, in his blood, to declare his righteousnesse, by forgiuenesse of sinnes that are past.

Rom.16.25. To him now that is able to establish you according to my gospell, and preaching of Jesus Christ, by the reuelation of the mystery, which was kept secrete from times euerlasting.

26. But now is opened, &c.

1.Cor.2.7. But we speake the wisedome of God lying hid in a mysterie, or secrete, that is to say, that hidden wisedome which God hath foreordained before the worldes for our glory.

Gal.4.4. But after the full time came, God hath sent forth his sonne made of a woman, made subiect vnto the lawe.

Eph.1.9. The mysterie or secrete of his will being opened vnto vs according vnto his free good wil, which he had purposed in himselfe.

10. To wit, that in the dispensation of the ful time he might gather al things in Christ.

Col.1.26. To wit, the mysterie hid since

the worlde began, and from all ages, but now is made manifest vnto his Saints.

2. Tim. 1. 9. Who hath saued vs, and called vs with an holy calling, not according vnto our workes, but according vnto his owne purpose and grace, whiche was giuen vnto vs in Christe Iesus before the times of the world.

10. But is now made manifest by that glorious comming of our sauiour Iesus Christe.

Tit. 1. 2. 3. Vnto the hope of euerlasting life, whiche God that cannot lye, hath promised before the times of the world, but hath made it manifest in his due time.

1. Pet. 1. 18. As those who knowe that you were not redeemed with corruptible thinges, as siluer and golde, from your vaine conuersation, &c.

20. Whiche was foreordained before the foundations of the world were laid, but was declared in the last times for your sake.

2 God calleth vs

Iosua 24. 2. And Iosua said vnto all the people: Thus saith the Lorde God of

of Israel, your fathers dwelt beyond the flood of olde time, euen Thare the Father of Abraham, and the Father of Nachor, and serued other Gods. *when we think not of it.*

3. And I toke your Father Abraham from the place which was beyonde the flood.

Eze. 16. 8. And I passed by thée, and sawe thée, and beholde thy time was as the time of loue, and I spread my garmentes ouer thee, I couered thy shame, &c.

Esai. 65. 1. I made my selfe manifest to them that asked not, I was found of them that sought mée not: I saide, Beholde mée, beholde mée, vnto a Nation that called not vpon my name.

Eph. 2. 3. Among whome also wée all had our conuersation in times passe, in the lustes of our flesh, doing such thinges as pleased our flesh, and our mindes, and were by nature the sonnes of wrath, as well as they.

4. But God which is rich in mercy, for his great loues sake, wherewith hee loued vs.

5. Euen

5. Euen when wee were dead by sinnes, raised vs vp togeather through Christe, by whose grace yée are saued.

11. Wherefore remember that ye being in times past Gentiles in the flesh, which were called vncircumcisiō of that which is called circumcision in the flesh, and which is made with handes:

12. That yée were I say, at that time without Christ, and were aliaunts from the common wealth of Israel, and were strangers from the couenant of promise hauing no hope, and were without God in the world.

13. But now in Christ Iesus, yée which once were farre of, are made néere by the blood of Christe.

Rom. 5. 10. For if when we were enimies, wée were reconciled or made friendes with God by the death of his sonne, much more being nowe reconciled or made friendes, wée shall bée saued by his life.

1. Pet. 2. 10. Yée which were sometime no people, are nowe the people of God: which were not vnder mercy, haue now

obtained

btained mercy.

3 *Being blinde, yee vve think vve see.*

oh.9.41. If yée were blinde, you should aue no sinne, but now yée say, wee see: nd therefore your sinne remaineth.

Ioh.3.19. And this is the condemnation, that light is come into the world, but nen haue loued darknes more thẽ light: ecause their workes are euill.

Rom.1.18. For the wrath of God is eueiled from heauen against all vngodinesse, and vnrighteousnesse of men, as who with hold the truth vniustly.

4 *The vvrath of god hangeth ouer the heads of the vvicked.*

Rom.2.15. Who shew the effect of the awe written in their heartes, their conscience also bearing witnesse, and their thoughtes, accusing one an other, or excusing.

Act.14.17. Although hée hath not suffered himselfe to bée without witnesse, in that hee doth good vnto vs, giuing vs raine, and fruitefull seasons from heauen, filling our heartes with foode and gladnesse.

Ro.2.14. For when the Gentiles which haue not the law, do by nature ỹ things of the law, they hauing not the law, are a

5 *God openeth vnto vs the dangers vvhich vve are in.*

lawe

law vnto themselues.

Act. 14. 17. Although he hath not suffered himselfe to bee, &c.

6 *The preaching of the lawe openeth vnto vs our sinne.*

Rom. 7. 7. What shall wee say then? Is the law sinne, God forbid: nay, I had not knowne sinne, but by the lawe. For I had not knowne lust, except the lawe had said, thou shalt not lust.

7 *God by the preaching of the lawe layeth before vs our sins to driue vs vnto Christe.*

1. Tim. 2. 5. For there is one God, and also one mediator of God and man, the man Iesus Christe.

2. Tim. 2. 25. Instructing them which are contrary minded, if God at any time will giue vnto them, that they may repent and know the truth.

19. And that being escaped out of the snare of the diuell, of whom they are taken captiue, they may receiue health of minde to doe his will.

Act. 2. 37. When they heard these thinges they were pricked in hearte, and saide vnto Peter, and vnto the rest of the Apostles, men and brethren, what shall wee doe?

38. And Peter saide vnto them: Repent, and let euery one of you bee baptized in the

the name of Iesus Christ, &c.

1. Ioh. 2. 1. Litle children, these thinges I write vnto you, that you shoulde not sinne. But if any man sinne, &c.

The seuenth Aphorisme.

THerefore after that seuere or sharpe preaching of the lawe, (1) hee setteth foorth vnto them grace and gentlenesse of the Gospell: yet adding this condition: if they beleeue in Christ, (2) who alone can deliuer them from condemnation, (3) and giue vnto them power and right to obtaine the heauenly inheritance.

The Gospel.

Prooues out of the word of God.

Ioh. 1. 12. And as many as receiued him, hee gaue vnto them this dignitie to bee made the sonnes of God, to wyt, vnto them that beleeue in his name.

1 *God offereth vnto his chosen the grace of the Gospel.*

Ioh. 3. 16. For so God loued the world, that he gaue his only begotten sonne, &c.

Rom. 1: 19. For I am not ashamed of the Gospel of Christ. For it is the power of God vnto saluation, vnto euerie one

that beléeueth, to the Iewe first, and also to the Gráke.

2 *God requireth of his that they walke like Christians.*

Rom.8.1. Now therefore there is no condemnation to them whiche are in Christ Iesus, that is, which walke not after the flesshe, but after the spirite.

1.Ioh.2.1. My litle children, these things, write I vnto you, that you sinne not. If any man sinne, we haue an aduocate with the Father, Iesus Christe the righteous, &c.

3 *God giueth to his the heauenly inheritance.*

Ioh.1.12. And as many as receiued him, he gaue vnto them this dignitie that, &c.

Ioh.3.16. For God so loued ỹ world, &c.

Rom.1.16. For I am not ashamed of the Gospell of Christ, &c.

Rom.5.1. Being therefore iustified or made righteous by fayth, we haue peace towarde God through our Lorde Iesus Christ.

The ninth Aphorisme.

AND because all these thinges shoulde bee done in vaine, if God did sette foorth these secrets vnto men, onely by the outwarde

outwarde preaching of his worde written and openlie published in the Churche of God (1) (which notwithstanding is the ordinarie and special necessarie instrument, wherby Iesus Christ is communicated or imparted with vs) (2) therefore when as hee hath to doe with his electe and chosen, together with the outwarde preaching of the worde, hee ioyneth the inwarde power of the holie spirite, which doeth not, as Sophisters doe suppose, repaire or renue the remnantes of their freewill, (for whatsoeuer freewill is lefte vnto vs, it doeth consist or lye in this, (3) that wee sinne willingly, (4) shunninge God, (5) hate him, (6) yea, and moreouer can neither heare him, (7) nor beleeue him, (8) nor acknowledge the gyfte of God, (9) no nor once so muche, as thinke any good thing: (10) and to bee shorte, that wee bee wholly subiecte vnto wrath, and the curse.) (11) But contrariwise, rather turneth their stonie heartes into fleshie, (12) draweth, (13) teacheth, (14) lyghteth their eyes, (15) openeth their sense, heart, eares, and vnderstanding.

Preaching is the ordinarie meanes vvhereby Christ is opened vnto vs, but yet not effectuall vvithout the invvard povver of the spirit.

The effectie or force of the spirit.

VVhat maner of freevvill is left after the fall.

Prooues out of the word of God.

1. *Teaching the ordinarie meanes of working of faith 175.*

Rom. 10. 8. But what saith it? the word is neare thée, euen in thy mouth and in thine heart. This is that word of fayth which wée preach.

17. Then faith is by hearing: and hearing by the word of God.

2. Cor. 5. 18. And all these things are of God, which hath reconciled vs vnto him selfe through Iesus Christ, and hath giuen the ministery of reconciliation vnto vs.

19. For God was in Christ reconciling the world vnto him selfe, not imputing or laying their sinnes vnto them, and hath put in vs this worde of reconciliation.

Iam. 1. 18. He because he would, begat vs with the worde of trueth, that wée should be as certaine first fruites of his creatures.

1. Pet. 1. 23. Being borne a new not of mortall séede, but of immortall, by the worde of the liuing God, which endureth

reth for euer.

25. But the worde of the Lorde endureth for euer. And this is that worde, which is preached among you.

Act. 16. 14. Whose heart the Lorde had opened, that she should giue hede to those thinges, which were spoken of Paule. 2. *The inward power of the spirit ioyned to the outward preaching of the word.*

Eph. 1. 9. The mysterie or secrete of this wil being opened vnto vs, according vnto his free good pleasure, which he had purposed in him selfe.

Colos. 1. 27. Vnto whom God would make knowne what are ỹ riches of this glorious mysterie or secrete amonge the Gentiles, that is, of Christ among you, who is that hope of glorie.

Rom. 6. 20. For when as you were the seruauntes of sinne, you were free from righteousnesse. 3 *Man his free will consisteth in freedome to sinne.*

Ioh. 6. 44. No man can come vnto mee, vnlesse my Father which sent mee, drawe him.

65. Therefore I sayde vnto you, that no man can come vnto mee, vnlesse it bee giuen vnto him of my Father.

4 Gen.3.8. And by and by they heard the
Shunning of God. voyce of the Lorde God walking in the garden in the cole of the day: and Adam and his wife hyd them selues from the face of the Lorde God, in the myddest of thegarden.

5 Rom.5.10. For if when we were ene-
Hating of God. myes, wee were reconcyled or made friendes with God, &c.

Rom.8.7. Because that the vnderstanding of the flesh, is enmitie against God.

6 Ioh.8.47. He that is of God, heareth
Not hearing of God. the words of God: ye therfore heare not, because ye are not of God.

7 Esai.53.1. Who will beleeue our re-
Not beleeuing the worde. porte: and vnto whom is the arme of the Lord reuealed or opened?

Ioh.12.36.40. Therfore could they not beleeue, because Esaias hath sayd againe, he hath blynded their eyes, and hardened their hearts, lest they should see with their eyes, and vnderstande with their heart: and turne, and I shoulde heale them.

8 Mat.13.13. Therefore spake I vnto
Not acknowled- them

them by parables, because that seeing they doe not see, and hearing they doe not heare, nor vnderstand. *ging the gift of God.*

Mat.13.11. Because that vnto you it is giuen to knowe the secretes of the kingdome of heauen, but vnto them it is not giuen.

Ioh.3.3. Verily, verily I say vnto thee, except a man be borne againe, hee can not see the kingdome of God.

Ioh.4.10. If thou diddest know that gifte of God, and who hee is that saith vnto thee, &c.

1.Cor.2.14. But the naturall or fleshly man cannot conceiue those thinges, whiche are of the spirite of God for they are vnto him foolishnesse, and hee cannot knowe them, because that they are spiritually discerned.

2.Cor.3.5. Not that wee are able of our selues to thinke any thing, as of our selues. 9 *Not thinking any good thing.*

Ephes.2.1. And you hath he together quickened when as ye were dead in offences and sinnes. 10 *In being wholy subiect to the curse.*

2. Wherin in times past ye walked, as

is the course of this worlde, after the Prince that hath power ouer the ayre, euen the spirite that nowe worketh in men that are disobedient.

3. Among whom also we all had our conuersation in time past, in the lustes of our flesshe, doing such thinges as lyked our flesshe and mindes: and were by nature the children of wrath, as well as others.

11 Eze.11.19. And I wil giue vnto them one heart, and I will put a newe spirite within their bowelles, and I will take away the stony heart from their flesshe, and will giue vnto them a fleshie heart.

The spirit of God turneth our hearts.

Psal.51.12. Create a cleane heart in me O God, and renue a right spirite within my bowelles.

12 Ioh.6.44. No man can come vnto mée, except my father which sent mée, drawe him.

Draweth to God.

13 Ioh.6.45. It is written in the prophets and they shall be all taught of God, whosoeuer therfore hath heard of my father and learned, commeth vnto mée.

Teacheth vs.

14 Psal.119.130. The doore or entrance of

Lighteneth vs.

thy

thy wordes doeth lighten, and maketh the simple to vnderstand.

Ephes. 1. 17. That the God of our Lord Jesus Christ the father of glorie, maye giue vnto you the spirite of wisedome and reuelation, through the knowledge of him.

18. That the eyes of your minde being lightened, ye may knowe what the hope is of his calling.

Esai 50. 5. The Lord God opened mine eare, and I was not rebellious: neither turned I backe. 15 *Openeth our eares and senses.*

Psal. 119. 18. Open mine eyes, and I shall beholde the wonders of thy lawe.

73. Thy handes haue made mée, and prepared mée: make mée to vnderstande, and I shall learne thy cõmaundements.

130. The dore or entrance of thy wordes lighteneth, it maketh the simple to vnderstand.

Col. 1. 9. Wherfore we also since the day that we heard of it, cease not to pray for you, and to desire that ye may bée filled with all knowledge of his will, with all wisedome, &c.

The tenth Aphorisme.

What thinges God his spirite worketh in the elect.

AND *first this spirit in the elect or chosen causeth that they bee touched in deede with the feeling of that their calamitie or miserie: secondlie it createth fauth in them, that they may bee able to perfourme the cõdition annexed or knit vnto the preaching of the Gospell. Nowe this fayth is after a maner two folde. The one, by the which Christ is generallie and vniuersallie knowne, (1) to wyt by the which we doe giue assent vnto the historie of Christ, and vnto the Prophecies written of him, whiche fayth is also sometimes graunted to the verie reprobates or ofcastes. Another, whiche is proper and peculiar vnto the elect or chosen, standeth in this, that wee applie vnto our selues as our owne, Christe vniuersallie and indifferentlie offered to all men, and bee euerie one of vs made assured of our election, which in deed afore time from euerlasting was hidden in the secret of God, but was afterwarde declared vnto vs, (2) partlie by the inwarde testimonie or wyt-*

1.
2.

Faith doth laye holde on iustification and sanctification in Christ.

Two sortes of faith. An historicall fayth, and a true faith.

1.
2.

True fayth laying hold on iustification in Christ.

eſſe of our conſcience through the ſpirite f God beeing ioyned vnto the externall or utwarde preaching: (3) and partlie alſo y the power and efficacie or vertue of the ame ſpirite, which bringeth to this point e- erie one of the electe or choſen, beeing ſet t libertie from the bondage of ſinne, that hey begin to will & to doe the things which re of God.

Prooues out of the worde of God.

Iere.31.19. For after that I conuer- ted, I did repent.

Luk. 24.45. Then hée opened their minde, that they might vnderſtande the ſcriptures.

Act.16.14. And a certaine woman named Lydia which ſolde purple in the Citie of the Thyatirians, whiche wor- ſhipped God, heard vs: whoſe heart the Lorde opened, that ſhee gaue héede vnto the thinges which Paule ſpake.

1 *True faith worketh in vs repentance, and all other duties of Chriſtians.*

1.Cor.2-

2 *Faith assureth our consciences of our election through the spirit of God, ioyned vnto the outward preaching of the word.*

1. Cor. 2. 10. But vnto vs hath God reuealed or opened them by his spirite. For the spirite searcheth al things, euen the depthes of God.

11. For what man hath knowne the thinges of man, but the spirite of man whiche is in him? So also the thinges which are of God, no man knoweth but the spirite of God.

12. And we haue not receiued the spirite of the worlde, but the spirite which is of God: that wee maye knowe those thinges, which God hath giuen vnto vs.

16. For who hath knowne the minde of the Lorde that he might instruct him? But we haue the minde of Christ.

Colo. 1. 26. To wyt, the mysterie or secrete hyd since the worlde began, and from all ages, but nowe is it made manifest vnto his Saintes.

27. Vnto whom God woulde make knowne, what is the riches of his glorious mysterie or secrete amonge the Gentiles, that is, of Christ in you, who is that hope of glorie.

Ephes. 1. 16. Making mention of you

in

n my prayers.

17. That the God of our Lorde Jesus Christ, the Father of glorie, would giue nto you the spirite of wisedome and re- elation, through the knowledge of im.

18. That the eyes of your minde be- ng lightened, you may knowe what is hat hope of his calling, and what are he riches of the glorie of his heritage n the Saintes.

1.Ioh.3.24. For hée that kéepeth his ommeundementes, dwelleth in him, nd hée in him: and by this do we know hat hée dwelleth in vs, to wyt, by the pirite which hée hath giuen vs.

1.Ioh.5.20. But we knowe that the onne of God is commen, and hath gi- en vs a minde to knowe him which is rue: and wée are in him that is true, hat is, in his sonne Jesus Christ, hée is eric God and life euerlasting.

Rom.8.15. For you haue not receiued he spirite of bondage vnto feare, but ou haue receiued the spirite of adop- ion, by whiche wée crye, Abba, that

is

is to say, father.

16. The which very spirit witnesseth together with our spirit, that we are the sonnes of God.

Gal.4.6. And because you are sonnes, God hath sent forth the spirit of his sōne into your heartes crying, Abba, that is to say, Father.

Rom.8.14. For as many as are ledde by the spirit of God, these are the sonnes of God.

3 *The power of God his spirite doth frame vs to doe those thinges which are agreeable to the will of God.*

1.Ioh.3.10. By this are the sonnes of God and the sonnes of the Deuill manifest, whosoeuer doeth not exercise, righteousnes, is not of God, nor hée whiche loueth not his brother.

1.Ioh.4.13. By this do we know that wée dwell in him, and hée in vs, because hée hath giuen vs of his spirit.

14. And we haue séene and beare witnes, that the Father hath sent his sonne, to be the Sauiour of the world.

Phi.2.13. For it is God which worketh in you both to will and to do, or both the will and the déede, euen of his frée good pleasure.

Rom.6.

Rom.6. 18. And being made free from ſinne, ye are made the ſeruantes of righteouſnes.

The eleuenth Aphoriſme.

THeſe are therefore the degrees or ſteppes, by which it pleaſeth the Lorde freelie to create in his elect or choſen that precious and peculiar gifte of fayth, whereby they maye laye holde on their ſaluation in Chriſte. But becauſe fayth is onelie begunne in vs, to the ende we may bee able, not onelie to perſeuere or continue in it, but alſo to profite, which thing is altogether neceſſarie, (1) for this cauſe firſt of all, wee are initiated or entred as it were into Religion, by the Sacramente of Baptiſme: moreouer, beſides the hearing of the worde, that fayth is (2) againe ſealed in vs by the Sacrament of the Lord his Supper: of the which Sacraments this verily is the chiefe ende, that they are certaine & effectuall ſeales & alſo charters of

Baptiſme.

The Lordes Supper.

The chiefe ende of the Sacramentes.

of the faithfull communicating or partaking with Christ, (3) who is made vnto them wisedome, righteousnesse, sanctification, and redemption. (4) Wherfore it is verie often rehearsed in Paule, that we being iustified or made righteous by fayth haue peace.

Prooues out of the word of God.

I Mar. 16.16. Hee that beleeueth and is baptized, shall be saued.

Baptisme.

Act.2.38. Repente and be euery one of you baptized in the name of Iesus Christ vnto remission or forgiuenesse of sinnes: and ye shall receiue the gifte of the holie Ghost.

Rom.6.3. Know ye not that as many of vs as are baptized into Iesus Christ, are baptized into his death?

4. We are buried then together with hym through baptisme into his death: that as Christe was raysed vp from the dead, vnto the glorie of his Father, so we also should walke in a new life.

Gal.3.27. For all ye that are baptized into Christ, haue put on Christ.

Rom.4.

Rom.4.11. And he receiued the signe of circumcision, which should seale the righteousnesse of faith, which was in the vncircumcision.

Col.2.12. Being buried with him through baptisme, by which also ye haue risen againe with him through the faith of God working effectually, who raised him vp from the dead.

Eph.5.25.26. Like as Christ loued the congregation and gaue himselfe for it: to sanctifie it or make it holy, cleansing it with the washing of water through the worde.

1.Pet.3.21. To the which the figure of baptisme, now agreeing saueth vs also, (not in that the filth of the flesh, is cast away, but in that a good cõscience maketh request vnto God) by the resurrection or rising againe of Jesus Christ.

1.Cor.10.16. The cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the Communion of the body of Christe? 2 *The Lordes supper.*

1.Cor.1.30. But ye are of him in Christ

3 Iesus, who is made vnto vs of God wis-
Benefites receiued by Christ. dome, and righteousnes, and sanctificati-
on and redemption.

4 Rom. 3. 21. But nowe the righteous-
We are iustified by faith. nes of god is made manifest without the
law: being approbated both of the lawe
and of the Prophetes.

22. The righteousnesse I say of God,
by the faith of Iesus Christ vnto all, and
vpon all which beleeue: for there is no
difference, &c.

24. And they are iustified or made
righteous freely, that is to say, by his
grace through the redemption made in
Christ Iesus.

25. Whom God hath set forth to be
an appeasemente through faith in his
blood to declare his righteousnesse, by the
forgiuenesse of the sinnes that are pas-
sed.

Rom. 4. 2. For if Abraham were iusti-
fied or made righteous by workes, hee
hath wherof he may glory, but not with
God.

Rom. 5. 1. Therefore being iustified or
made righteous by faith, wee haue peace
towards

towardes God through our Lord Jesus Christe.

The twelfth Aphorisme.

FOR (1) whosoeuer hath obtained the gift of true faith, the same also trusting vnto the like liberalitie of God, ought in deede to bee carefull for perseuerance or continuance to the ende, but not to stande in doubt of the same, but rather in all kinde of temptations and afflictions to call vpon God, (2) with assured hope to obtaine that which hee asketh, so farre foorth as is expedient or meete: forasmuch as hee knoweth himselfe to bee the sonne of God, who cannot deceiue him: (3) Furthermore, hee dothe neuer goe so farre astray out of the right way, but that through the benefite of the same grace, at the length hee commeth into the way againe. But, be it that sometimes faith lye buried in the chosen for a season, insomuche that it may seeme to bee wholy extinguished or quenched, to witte, that thereby they may knowe their owne imbicilitie or weakenes: yet

Perseuerance or continuance to the end.

Assured hope.

Loue.
aith is neuer
ucked out of the
artes of the cho-
n albeit for a
me it seeme to
quenched.

it neuer goeth so far away, that the loue of God and their neighbour, is vtterly plucked out of their mindes. For no man is iustified, or made righteous in Christ, but hee is also sanctified or made holy in him, (4) yea, and moreouer is created vnto good workes, the which the Lorde hath ordained, that wee should walke in them.

Prooues out of the worde of God.

1 Perseuerance like
as faith giuen al-
o by God to his
chosen that they
may stand to the
nde.

Num. 23. 19. God is not man, that he can lie, nor the sonne of man that he can repent: hath he saide, and shall he not do it? Hath he spoken, and shall he not performe it?

Psal 23. 6. Yet kindnesse and mercy shall follow mée all the daies of my life, and I shall remaine in the house of the Lorde a long season.

Psal. 27. 1. The Lord is my light, and my saluation, of whom shall I be afraid? the Lorde is the strength of my life, of whom shall I stande in feare?

3. Though they pitch Tents against me, my heart shall not feare, if warre bée

raised

raised against mée, I doe trust in him.

Ioh.6.37. What soeuer my father giueth mée, shall come vnto mée, and him that commeth vnto mée, doe I not caste forth.

Ioh.17.15. I pray not that thou take thē out of the world, but that thou kéepe them from euill.

Iohn.10.28. And I giue vnto them euerlasting life, and they shall not perish for euer, neither shall any man take thē out of my hande.

29. My father which gaue them vnto mée, is greater then all, and none is able to take them out of my fathers hand.

Rom.5.2. Through whom also wée had this entrance by faith into this grace, by the which we stand, and doe glory vnder the hope of the glory of God.

3. And not that only, but also wée doe glory in afflictions, knowing that affliction worketh patience. 2

God his chosen haue an assured hope that god will not leaue them.

4. And patience experience, and experience hope.

5. And hope maketh not ashamed, because that the loue of God is shed abroade in

in our heartes by the holy Ghoſt, which is giuen vnto vs.

Rom. 11.20. Thou ſtandeſt by faith, be not high minded, but feare.

1. Cor. 2.12. But wee haue not receiued the ſpirite of the worlde, but the ſpirite which is of God: that wée may knowe what thinges God hath freely beſtowed vpon vs.

16. For who hath knowne the minde of the Lorde, that he will inſtruct him? but we haue the minde of Chriſte.

1. Cor. 10.12. Hée that ſéemeth vnto himſelf to ſtãd, let him take héed leaſt he fall.

Ephe. 1.9. The myſterie or ſecrete of his will being opened vnto vs, according vnto his frée good pleaſure, which he had purpoſed in himſelfe.

Phil. 1.6. Being perſwaded of this ſame thing, that he that hath begun this good worke in you, will perfourme it vntill the day of Ieſus Chriſt.

1. The. 5.24. Hée is faithfull which hath called you, which alſo will bring it to paſſe.

2. Cor. 1.21. Moreouer it is God, which confirmeth or ſtrengtheneth vs with you into

into Christ, & which hath annointed vs.

Heb.4.16. Let vs approch therefore with boldnesse vnto the throne of grace, that wée may obtaine mercy, and finde fauour to helpe in time of néede.

Heb.10.22. Let vs draw néere with a true heart, and certaine perswasion of faith, hauing our heartes pure from an euill conscience: and washed in our bodies with pure water.

23. Let vs kéepe the confession of our faith without wauering, for hée is faithfull which hath promised.

Iam.1.6. But let him aske in faith, doubting nothing.

1.Ioh.5.14. And this the boldnesse which we haue with God, to wit, that he heareth vs, if wee aske any thing according vnto his will.

15. But if wée knowe that hée heareth vs whatsoeuer we aske, we knowe that we haue the requestes that we haue asked of him.

So erred Abraham, Moyses, Aaron, Dauid, Peter, &c. 3 *Albeit the godly fall, yet are they raised vp againe in the end.*

1.Ioh.1.8. If wee say, wée haue no

ſinne, we deceiue our ſelues, and there is no truth in vs.

10. If we ſay we haue not ſinned, we make him a lyar, and his woꝛd is not in vs.

Luke. 22. 32. But I haue pꝛayed foꝛ thée, that thy faith ſhould not faile, theꝛefoꝛe when thou art conuerted, ſtengthen thy bꝛethꝛen.

1. Ioh. 3. 9. Whoſoeuer is boꝛne of God, committeth not ſinne, becauſe that his ſéede abideth in him, and he cannot ſinne becauſe hée is boꝛne of God.

10. By this are the ſonnes of God, and the ſonnes of the diuell manifeſt. Whoſoeuer exerciſeth not righteouſnes, is not of God, noꝛ he which loueth not his bꝛother.

Rom. 6. 1. What ſhall wée ſay then? ſhall wée remaine in ſinne that grace may the moꝛe abound?

2. God foꝛbid, we that are dead in ſinne, how ſhall we yet liue in it? &c.

1. Ioh. 4 20. If a man ſay, I loue God, and hate his bꝛother, hee is a lyar, foꝛ hée that loueth not his bꝛother whō he hath ſéene,

ſéene, how can he loue god whom he hath not ſéene?

2.Pet.1.5. And giuing all diligence vnto this thing, ioyne vertue vnto your faith, vnto vertue knowledge.

6. And vnto knowledge temperance, and vnto temperance patience. And vnto patience godlineſſe.

7. And vnto godlineſſe brotherly kindeneſſe, vnto brotherly kindeneſſe loue.

8. For if theſe things be among you, and abound, they wil make you that you neither ſhal be idle, nor vnfruitfull vnto the knowledge of our lord Ieſus Chriſt.

9. For he that hath not theſe things, is blinde, ſéeing nothing farre of, forgetting that he was cleanſed from his old ſinnes.

Eph.1.4. As hée hath choſen vs in him before the foundations of the world were laide, that we ſhoulde bee holy and without blame before him through loue.

4 *We are created to good workes.*

Eph.2.10. For we are his workmanſhip created in Chriſte Ieſus vnto good workes, the which God hath ordained that we ſhould walke in them.

The thirteenth Aphorisme.

THis therefore is the way whereby God ordaineth those his elect or chosen vnto the full execution or performance of his counsels, whom it pleaseth him to bring vp amongst men, so long till they grow vp to full age, But as touching those whom he calleth out of his kingdome, being yet scarce borne, or in their first yeeres, the way is more compendious or shorter. (1) For when as he comprehendeth in his free couenant, whereof Christ is mediator, not onely the faithfull but also their posteritie vnto a thousand generations, so that he doth plainly pronounce it to be holy, there is no doubt but that hee hath giuen the children of holy men, which pertaine vnto his election (whom hee alone doth know) vnto his sonne, who surely will not cast foorth these also.

The adoption or chosing of little children.

Prooues out of the worde of God.

The children of the faithfull are within the couenant.

1 Gen. 17.7. And I will establish my couenant betweene me and thée, and betweene thy séede after thée, in their generation

ration with an euerlasting couenant, to wit, to be God vnto thée, and thy seed after thée.

Exo.20.6. And shewing mercy vnto thousands that loue me and kéepe my commaundements.

1.Cor.7.14. For the vnbeléeuing husband is sanctified by the wife, and the vnbeléeuing wife is sanctified by her husband: els doubtlesse were your children vncleane: but now are they holy.

Ioh.6.37. Whatsoeuer my father giueth mée, shall come vnto me: and him that commeth vnto mee, doe I not cast forth.

The fifth Chapter.

In what order the Lorde doth begin to execute or fulfill, and in deede effectually to declare his counsel of reprobation or ofcasting.

The first Aphorisme.

IT may easily bee vnderstoode by those thinges whiche wee haue saide before howe

how the Lorde doth bring to paſse, (1) that they may go vnto their owne place, (2) whō hee hath created therefore, that he might be glorified in their iuſt condemnation. (3) For like as Chriſte the ſecond Adam from heauen, is the foundation and whole ſubſtance of the ſaluation of the elect or choſen, ſo alſo the firſt Adam from the earth, becauſe hee fell, is therefore the firſt cauſer of hatred and deſtruction, the which ſhall come vpon the reprobates or ofcaſtes.

The olde Adam is the foundation of reprobation or ofcaſting in after deede.

Prooues out of the worde of God.

1 *Hell the proper place of the reprobate.*

Act. 1. 25. That hee may take the rowme of this miniſterie & Apoſtleſhip, from which Iudas hath gone aſtray, to go to his owne place.

2 *The damnation of the reprobate, turneth to the glory of God.*

Rom. 9. 22. But what if he minding to declare his wrath, & to make knowne his power, hath ſuffered with much gentleneſſe the veſſels of wrath ordained to deſtruction?

Mat. 25. 41. Then ſhall he alſo ſay to them that ſhall bee on his left hande: yee curſed, depart from me into euerlaſting fire,

fire, which is prepared for the diuell and his Angels:

Rom.5.18. Likewise then as by one offence the faulte came one all men to condemnation, so by one iustifiyng, the benefite abounded on all men, vnto the iustification of life. 3 *As by the first Adã came death, so by the seconde Adam commeth life.*

1.Cor.15.21. For since by man came death, by man came also the resurrection or rising againe from the dead.

22. For as in Adam all die, euen so in Christe shall all bee made aliue.

The second Aphorisme.

FOR *when as the Lorde, being mooued thereunto with suche causes as he alone knewe,* (1) *had purposed to create them to this ende, that hee might shew foorth his wrath and power in them, withall hee ordained as it were hygh degrees and steppes, those causes, by which it shoulde come to passe that the whole blame of their destruction should lye in themselues, according as we haue shewed before.* * *Man therfore falling willingly and of his owne accorde into that*

* Cap.3. God his iudgement vpon litle children.

The first declaration of reprobation or of calling.

that miserable estate, (2) the Lorde who worthily hateth the reprobate or ofcastes, for so muche as they are corrupte, sheweth foorth his iust anger vpon some of them, so soone as they are borne.

Prooues out of the word of God.

1 *God hath ordained the reprobate to shew foorth his power in thē.*

Rom. 9. 17. For the Scripture saith vnto Pharao: for this same purpose haue I stirred thée vp, that I might shewe my power in thée, and that my name might bée declared throughout all the earth.

22. What and if God would, to shew his wrath and make his power knowne suffer with long patience the vessels of wrath prepared to destruction?

2 *In the reprobate God shewyth forth his wrath euen vpon their children some times.*

Exo. 20. 5 I the Lorde thy God am a gealous God visiting the sinne of the fathers vpon the children vnto the thirde and fourth generation of them that hate mée.

Eph. 2. 3. Among whome also wée all had our conuersation in times past in the lustes of our flesh, doing such thinges as

as liked our fleſhe and mindes : and were the ſonnes of wrath, as well as others.

Rom.5.14. But death reigned from Adam vnto Moſes, euen ouer them alſo which had not ſinned after the like manner of the tranſgreſſion of Adam, which was the figure of him that was to come.

The thirde Aphoriſme.

BVt in them that are growne to full age, hee obſerueth or vſeth two other waies, altogether diuers and contrary one to the other : for hee vouchſaueth not ſome once this muche fauour, as to heare any thing at all of Chriſte, (1) in whome alone is ſaluation : (2) But letteth them goe in their owne wayes, and to make haſt vnto aſſured deſtruction. (3) For ſuch teſtimonies or witneſſes of his Godhead, as hee hath left vnto them, are of force onelye thus farre, that they haue nothing to pretende or alleadge for their excuſe, (4) yet through

No vocation or calling vnto the goſpel.

Some of the reprobates or caſtes are neuer called vnto the goſpel.

through their owne fault, forasmuch as this their selfe same ignorance and sluggishnes, in whiche they are, is a punishment of that same corruption wherein they were borne. And truly what soeuer they can see in matters touching God, by this light or rather darcknes of nature, albeit they did not faint in the midle of the race, yet it is suche, as it can by no meanes be sufficient vnto saluation. (5) For it is necessary vnto saluation, that wee knowe GOD not only as God, but also as a father in Christ, (6) the which secrete, flesh and blood doth not reueale or open, but the Sonne himselfe, to those onely whom hee hath receiued of his Father.

Prooues out of the word of God.

1 Saluation only in Christe.

Mat. 1. 21. And she shall bring forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from their sinnes.

Act. 4. 12. Neither is their saluation in any other. For there is no other name vnder heauen whiche is giuen among

mong men by which wée muſt be ſaued.

Act.14.16. Who in the ages that are paſſed, ſuffered all Nations to walke in their owne wayes. 2 *God ſuffereth the reprobate to walk in their owne wayes.*

Rom.1.24. Wherefore alſo God gaue them ouer vnto the luſtes of their owne heartes to vncleaneſſe, &c.

Ephe.2.11. Remember that you were ſometimes Gentiles in the fleſhe, which were called vncircumciſion, &c.

12. That you I ſay were at that time without Chriſt, and were aliants from the common wealth of Iſraell, & ſtraungers from the couenants of promiſe, &c.

Rom.1.19. For that which may bée knowne of God is manifeſt in them, for God hath ſhewed it vnto them. 3 *God hath left vnto the reprobate ſufficient knowledge for to condemne.*

Act.14.17. Albeit he hath not ſuffered him ſelfe to bée without witneſſe, by doing good vnto vs, &c.

Act.17.27. That they ſhoulde ſéeke God, if peradventure they might finde him by féeling, &c.

Rom.1.20. For his inuiſible things, or his thinges which cannot be ſéene, that is to ſaye, his euerlaſting power and

Godhead, are seene by the creation of the
3 worlde whyleſt that they are vnderſtood
by the thinges that are made: to this ende
that they ſhould be vnexcuſable.

Rom.2.12. Whoſoeuer haue ſinned
without the laiwe, ſhal periſh alſo with-
out the laiwe, &c.

4 Rom.1.21. Becauſe that when as they
The cauſe of the damnation of the reprobate is in them ſelues. knew God, yet they did not glorifie God,
nor gaue him thankes, &c.

22. When they counted them ſelues
wiſe, they became fooles.

Ioh.17.3. And this is euerlaſting life,
that they know thee alone to be the true
God.

5 Ioh.3.36. He that beléeueth in the ſonne
What knowledge is requiſite vnto eternall life. hath euerlaſting lyfe: but hee that be-
léeueth not the ſonne, ſhall not ſée lyfe,
but the wrath of God abideth vpon him.

Math.11.27. All thinges are giuen mée
of my Father, &c.

Math.16.17. Bleſſed art thou Simon
6 the ſonne of Iona, becauſe fleſh and blood
Fleſh and blood doth not reueale the knowledge neceſſarie to ſalvation. hath not opened this vnto thée, but my
Father which is in heauen.

Ioh.1.13. Which are borne not of blood,
nor

nor of the luſt of the fleſhe, nor of the luſt of man, but of God.

The fourth Aphoriſme.

BVt of ſome the fall is (1) greater, (2) to wyt, of them whom hee vouchſafeth indeede to haue the externall or outwarde preaching of the worde, (3) but they being called, yet neither will nor can anſwere, (4) for that they doe ſo pleaſe themſelues in their owne blindneſſe, that they ſay they ſee? (5) vnto whō alſo it is not giuen to embrace the ſpirite of truth, and to beleeue. Therefore albeit their ſtubburnneſſe bee neceſſarie, yet is it willing, or of their owne accorde: (6) wherof it commeth to paſſe that beeing bidden vnto the feaſt, they refuſe to come, (7) inſomuche that the worde of life is vnto them fooliſhneſſe & a ſtumbling blocke, yea finallie, a deadly ſauour vnto death.

A calling not effectuall.

Sinne in the reprobates or of caſtles is neceſſarie, that is ſuch as can not be auoyded, but yet they ſinne vvillingly and vvittingly.

Prooues out of the worde of God.

Luk. 12. 47. But that ſeruant which know-

Difference of sinne in the reprobate.

knoweth his maisters wil, and hath not prepared him selfe, nor done according to his will, shall bee beaten with many stripes.

2 Math.22.14. Many are called, but few are chosen.

They that beleeue not the worde preached, offend more then those which sinne neuer hauing the word.

Luk.13.34. Ierusalem, Ierusalem, which killest the Prophetes, and stonest them which are sent vnto thee, how often woulde I haue gathered thy Children together, &c.

Luke.19.42. If thou haddest euen knowne, at least in this thy day, &c.

3 Ierem.7.28. And thou shalt say vnto them, this is the Nation whiche hath not obeyed the voyce of the Lorde their God, &c.

Wilfull disobedience.

Prouer.1.24. Because that I haue called, and ye haue refused, I haue stretched forth my hand, and there was none that gaue any heede.

4 Ioh.9.41. If you were blinded you should haue no sinne: but now you say, we see, and therefore your sinne remayneth.

Blindnesse embraced for knowledge.

5 Ioh.14.17. That spirit of truth which the

the worlde cannot receiue, because it doth not see him, nor knowe him, but yee knowe him, because hee remaineth with you, and will be in you. *The reprobate haue not the spirite of truth giuen them.*

Ioh.12.39.40. Therefore could they not beleeue because Esaias hath sayd againe, he hath blinded their eyes and hath hardened their heartes, &c. *Esai.6.10.*

2.Thes.3.2. And that wee may be deliuered from frowarde and euill men, for all men haue not fayth.

Math.13.11. For vnto you it is giuen to know the mysteries or secretes of the kingdome of heauen, but vnto them it is not giuen.

Math.22.2. The kingdome of heauen, is like vnto a certaine king which made a marriage for his sonne, &c. 6 *The reprobate willingly refuse the grace of God.*

Luc.14.16. A certaine man made a great supper, and called many, &c.

1.Cor.1.18. For the preaching of the Crosse is in deede to them that perish, foolishnes: but vnto vs that are saued, it is the power of God. 7 *The word of God foolishnesse to the reprobate.*

23. We preach Christ crucified, vnto the Iewes a stumbling blocke, and vnto

the Greckes folishnesse.

2.Cor.2.15. For we are vnto God the sweete sauour of Christ, in them that are saued, and in them that perishe.

16. To the one wee are the sauour of death: and to the other we are the sauour of life, vnto life.

The fifth Aphorisme.

THere are others besides these, whose vnderstanding hee stirreth vp to perceiue and beleeue the thinges whiche they heare: (1) But this is wrought by that generall fayth, wherwith all the Deuilles also being indued, doe notwithstanding tremble.

Prooues out of the word of God.

An historicall fayth.

Iam.2.19. Thou beleeuest that there is one God, thou doest well: the Deuyls also beleeue, and tremble.

The sixt and seuenth Aphorisme.

LAste of all, they whiche are of all men moste vnhappie, doe also clyme

the higher, that they maye haue the greater fall, (1) *for by the benefite of a certaine grace they are entred thus farre, that they are alſo ſomewhat moued to taſte of the heauenlie gifte,* (2) *inſomuch that for a time, hauing receiued the ſeede, they doe ſeeme to bee planted in the Church of God,* (3) *and doe alſo ſhewe vnto others the waye to ſaluation. But this is certaine that, that ſpirite of adoption,* (4) *whiche wee ſayde to bee proper vnto them whiche are neuer caſte foorth,* (5) *and whiche are written in the ſecreete of the people of God, was neuer communicated or imparted with them,* (6) *for if they were of the electe or choſen, they ſhoulde doubtleſſe remaine with the electe or choſen.*

The verie repro-bates or ofcaſtes ſometimes doe ſeeme for a ſeaſon to be planted in the Church of God, and do teach others the vvay to ſaluation. Read Mat. 7. verſ. 21. 22. 23.

All theſe therfore, (7) *becauſe neceſſarilie, but yet voluntarilie, or willinglie, as they who are vnder the kingdome of ſin,* (8) *doe turne agayne vnto their vomit,* (9) *and fall from fayth, and are therefore pulled vppe by the roote, to bee caſt into the fire. They are forſaken (I ſaye) of*

The cauſe vvhy ſome of the reprobates or ofcaſtes, vvhich ſeemed for a time to be of the Church of God, are finallie

destroied, is their vvilling departure from that state vvhich before they vvere in, vnto vvickednesse and sinne. The meanes vvhich God vseth in hardening the reprobates.

God? (10) who beeing mooued with his owne will, the which no man can withstand, (11) and with their corruption, and wickednesse notwithstanding, (12) doeth harden them, maketh fatte their heart, stoppeth their eares, finally blindeth their eies, (13) and for the performance of this thing, vseth partlie their owne euill lustes, wherevnto hee gineth them vp to bee gouerned, (14) partlie by that same spirite of lying, which keepeth them bounde in chaynes, to wyt, because of their corruption, out of the whiche, as out of a certaine spring, there issueth out a continuall streame of infidelitie or vnbeliefe, ignoraunce, and iniquitie: (15) whereof it commeth to passe that they hauing made shipwracke, as touching fayth: can neuer escape the daye appointed for their destruction, (16) that God may be glorified in their iust damnation.

Prooues out of the word of God.

Heb.6.4. For it is impossible, that they which haue béne once lyghtened, and

and haue tasted of the heauenlie gift, and haue bene made partakers of the holie Ghost.

They that haue bene once lightened, fall the more dangerously.

5. And haue tasted of the good worde of God, and of the powers of the worlde to come.

6. If they fall away, shoulde bee renued againe by repentance: as who haue crucified againe vnto them selues the sonne of God, &c.

Act. 8. 13. And Simon also him selfe beleeued: and being baptized, abode with Phillip, &c.

2.

The reprobate for a time seeme to be of the Church.

Math. 13. 24. Reade the Parrable of the Sower.

Act. 1. 16. Men and brethren, this Scripture must needes haue bene fulfilled, which the holie Ghost foretolde, by the mouth of Dauid, as concerning Iudas, &c.

3

The reprobate sometimes are preachers of the worde.

17. For he was numbred with vs, and had obtained part of his ministerie.

Ioh. 6. 37. Whatsoeuer my Father giueth mee, shall come vnto mee, and him that cometh vnto mee, I cast not away.

4

The elect neuer cast off.

Ezec. 13. 9. And mine hande shall be

5

The reprobate not written among the chosen.

vpon the Prophets that see vanitie, and diuine lyes: they shall not bee in the assemblye of my people, neither shall they be written in the writing of the house of Israell, &c.

6 *The elect continue vnto the end.*

1.Ioh.2.19. They went out from vs, but they were not of vs: for if they had beene of vs, they would doubtlesse haue continued with vs, &c.

7 *The reprobate sinne wittingly and willingly.*

Ioh.8.34. Verily, verily I saye vnto you, whosoeuer committeth sinne, is the seruant of sinne.

Rom.5.12. Therefore like as by one man sinne hath entred into the worlde, and by sinne death: and so death went ouer all men, in as much as al men haue sinned.

Rom.6.20. For when as ye were seruauntes of sinne, yee were freed from righteousnesse.

Rom.7.14. We know that the lawe is spirituall, but I am carnall or fleshlye, solde to be subiect vnto sinne.

Rom.8.7. Because that the vnderstanding of the flesh is enmitie against God,

God. For it is not subiecte vnto the lawe of GOD, neyther in deede can bee.

2.Pet.2.22. But it happeneth vnto thē, which is wont to be said in the prouerbe, the dogge is turned againe vnto his vomit, and the sow that was washed, to her wallowing in the myre.

Prou.26.11. 8 *The reprobate returne vnto their owne vomit.*

1.Tim.4.1. For the spirit sayth plainly, that it shall come to passe that in the latter times some shall fall from the fayth, giuing heede vnto diseruing spirites, and vnto doctrines of Deuils.

9 *The reprobate fall from the fayth.*

Math.12.43. Read the parrable of the seuen spirites.

Rom.9.19. Thou wilt then say vnto mee, why is he yet angry? For who hath withstood his will?

10 *The will of God.*

2.Thes.2.6. Whose comming is by the working of Sathan, with all power, and signes, and lying wonders.

11 *The wilfull corruption of the reprobate.*

10. And with all deceit of vnrighteousnesse in them that perishe: for that they haue not receiued the loue of the truth, that they might be saued.

11. And

11. And therefore God shall sende them strengthe of disceyuing, that they shoulde beleeue lyes.

Ioh.3.19. And this is the condemnation, that light is come in the worlde, but men haue loued darknes more thē light: because their workes are euill.

12 *Causeth God to harden the reprobate.*

Esa.63.17. Wherefore hast thou O Lorde made vs to goe a straye from thy wayes? thou haste made our hearte goe backe from thy feare.

Exod.4.21. See that thou doe all the wonders before Pharaoh, which I haue put in thine hande: and will harden his hearte, that hée shall not let the people goe.

There are also moe places whiche wee haue rehearsed aboue. *Cap.2.* Aphorisme. 1.

Esa.6.10. Harden the hearte of this people and make his eares heauie, and daube his eyes: leste happily hée shoulde see with his eyes, and heare with his eares, and his heart should vnderstande, and when hée is conuerted, there should

hée

hée healing vnto him.

Rom.11.32. For God hath shut vp all men vnder disobedience, that hée might haue mercy on all.

Exod.8.32. And Pharaoh hardened his heart this time also, and let not the people, &c.

13 *God vseth for the hardening of the reprobate, partly their owne wicked lusts.*

Psal.95.8. Harden not your heartes as in Meribah, as in the day of Massah in the Wildernesse.

Act.7.42. And God turned him selfe away, and gaue them vp into the seruice of the hoast of heauen, as it is written in the booke of the Prophets.

Rom.1.29. Wherefore the Lord gaue them ouer vnto filthy lustes.

2.Reg.22.23. Now therefore beholde the Lord hath put a spirit of lying in the mouth of all thy Prophets, and the Lord hath spoken euill vpon thée.

14 *Partly the spirit of lying which keepeth them as it were bound in chaines.*

Ioh.1.3.2. The Deuill put in the heart of Iudas, to betray Iesus.

2.Cor.4.3.4. But if our Gospell hée hidden, it is hidden in them that perish: in whome the God of this worlde hath blinded their mindes, that is to say, in the

the Infidelles or vnbeleeuers, that the lyght of the glorious Gospell of Christ, who is the Image of God shoulde not shine vpon them.

2. Tim. 2. 26. And that beeing escaped out of the snare of the Deuyl, by whom they are kepte prisoners, they might receiue healthy of minde to his will.

15 *Causeth them to make shipwracke of fayth.*

1. Tim. 1. 19. Hauing fayth and a good conscience, which some haue put away, and as concerning fayth, haue made shypwracke.

Pro. 16. 4. God hath made all thinges for him selfe, yea, euen the wicked man for an euill day.

16 *God is glorified in the damnation of the reprobate.*

Exod. 9. 16. And truely for this cause haue I ordayned thee, that I myght shew vnto thee my power, and that they shoulde declare my name in the whole earth.

Rom. 9. 21. Hath not the potter power ouer the clay, to make of the same lumpe one vessell vnto honour, and another to dishonour?

22. What and if God willing to shewe forth his wrath, and to make knowne his

his

his power, suffered with much gentlenesse the vesselles of wrath, prepared to destruction?

The sixt Chapter.

Of the laste and full execution or performing of the counsell of God, both in the chosen, and also in the ofcastes.

The first Aphorisme.

The full performing of the iudgementes of God.

Who are righteous.

FOr asmuche as God is verie righteousneſse it ſelfe, it is meete that he ſhoulde ſaue the ryghteous, and condemne the vnrighteous. (1) But they onelie amongeſt men are righteous, who beeing vnited and graffed in Chriſte by fayth, yea, and alſo rooted in him: and beeing made one bodie with him, (2) are in him and by him iuſtified and ſanctified, that is, made righteous and holie. Whereby it is proued, (3) that the life whereunto they are ordained to the glorie of God, doeth by a certaine right appertaine

pertaine vnto them onelie.

Prooues out of the word of God.

1 Ioh.17.21. That all may be one, as thou Father arte in mée, and I in thée, that they also maye bée one in vs: that the worlde may beléeue that thou hast sent mée.

The elect vnited and graffed by faith in Christ.

Rom.9.5. For if being planted with him, we haue growne in the likenesse of his death, euen so shall we growe in the lykenesse of his resurrection, or rysing againe.

Col.2.7. Rooted and buylte in him, and stablished in the faith, as yée haue béene taught, abounding therein with thankes giuing.

1.Cor.10.16. The cuppe of blessing whiche wée blesse, is it not the communion of the blood of Christ? The bread whiche wée breake, is it not the communion of the bodie of Christ?

2. Rom.8.50. And whom hée hath predestinated or foreordained, these also hath hée called: and whom hée hath called,

The elect iustified and sanctified in Christe.

led, those also hath hee iustified or made righteous: And whom hee hath iustified or made righteous, those also hath he glorified.

1.Cor.1.30. But yee are of him in Christ Iesus, who of God is made vnto vs wisdome, and righteousnesse, and sanctification, and redemption.

2.Cor.5,5. Moreouer it is God that hath created vs for this thing, who also hath giuen vs the earnest of the spirite.

3 *Euerlasting life appertaineth to the elect only.*

Rom.6.23. And that hee might make knowne the riches of his glorie towards the vessels of mercy, which he hath ordained vnto glory.

Rom.3.25. Whom God hath set forth to bee an appeasement through faith in his blood, to declare his righteousnesse by the forgiuenesse of the sinnes that are passed.

29. Through the patience of God, to shew at this time his righteousnes that he might bee righteous, and a maker righteous of him, which is of the faith of Iesus.

Eph.1.5. Who hath foreordained vs

whome hee woulde adopt or chose vnto sonnes through Iesus Christ in himself, according to the good pleasure of his will:

6. To the praise of his glorious grace, wherwith he hath freely made vs acceptable or to be liked of in that beloued.

The second Aphorisme.

*AND contrariwise, they that remaine in the pollution or filthines and death of Adam, are worthilie hated of God, that they may be damned by him, *those not being so much as once accepted, which haue died before that they coulde sinne after the likenes of Adam, that is to say, in act or deede.*

* *He meaneth Infants, who although they die before they commit actuall sinne, yet are they from their mothers wombe defiled with originall sinne, which is enough to condemne them.*

Prooues out of the word of God.

Rom. 5. 14. But death raigned from Adam vnto Moses, euen those also which had not sinned after the likenesse of the transgression of Adam, which was the figure of him that was to come.

Eph. 2. 3. Amongst whom also wee in

in times past had our conuersation in the lustes of our flesh, doing such things, as liked our flesh and thoughtes, and were by nature the sonnes of wrath, as well as others.

Ioh. 3. 36. He that beléeueth not the sonne, shall not see life: but the wrath of God remaineth vpon him.

The third Aphorisme.

BOth these executions or performings of the iudgements of God, are brought to passe by three degrees, as well in the one as in the other, whereof the first hath beene by vs declared alreadie. For as touching the elect or chosen, (1) the very selfe same moment that they haue receiued the gift of faith, after a sort they haue passed frō death to life, (2) a sure pledge whereof they haue. But this their life is altogether hidde in Christ: vntill such time as that first death set them one degree forward, (3) by which death, the soule being loosed frō the chaines of the body, entreth into the ioy of his Lord.

In the chosen

(4) Finally at the day appointed for the iudgement of the quicke and the dead, when as this corruptible shall put on immortalitie, & God shall bee all in all, then shall they at length in presence see his Maiestie, and shall inioy that vnspeakeable ioy, which was prepared for them from euerlasting, to wit, a reward due vnto the righteousnes and holines of Christ, which was deliuered for their sinnes, and raised againe from the dead, for their iustification or righteous making, by whose power and spirit, they haue walked from faith to faith, as by their whole life shall plainly appeare.

Prooues out of the word of God.

1 *The elect so soone as they haue faith haue alrey a sure passe from death to life.*

Ioh. 5. 24. Uerily, verily, I say vnto you, he that heareth my word, and beleeueth him that sent mee, hath euerlasting life, & shal not come vnto condemnation: but hath passed frō death to life.

2 *God giueth to his chosen a sure pledge of their salvation.*

2. Cor. 1. 22. God hath sealed vs, and hath giuen the earnest of the spirite in our hearts.

2. Cor. 5. 5. Moreouer it is God who hath

hath created vs for this thing, who also hath giuen vs the earnest of the spirite.

1.Cor.1.4. I thanke my God alwaies on your behalfe, for the grace of GOD which is giuen you in Christ Iesu.

5. That in all thinges yee are made riche in him, in all kinde of speeche, and in all knowledge,

6. According as the testimony or witnesse of Iesus Christe hath beene confirmed in you.

7. So that you are not destitute of any gift, waiting vntill our Lorde Iesus Christe bee reuealed.

8. Who shall also confirme you vnto the ende, &c.

Rom.8.24. For wee are saued by hope. And hope if it bee seene is no hope. For that which a man seeth, why shoulde hee hope for?

25. But if we hope for that which we see not, we wait for it by patience.

Eph.1,13. In whom also after that you haue beleeued, yee are sealed with that holy spirite of promise.

14. Which is the earnest of our in-

heritance, vntill that we are set at liberty to the praise of his glory.

Rom. 5. 2. By whom also we haue entrance through faith into this grace, by which we stande, and reioyce vnder the hope of the glory of God.

3 Luk. 23. 43. Verily, verily, I say vnto thee, this day shalt thou bee with mee in Paradise.

After this life the soule entreth into the ioy of his Lorde.

Mat. 22. 31. And concerning the resurrection or rising againe of the dead, haue you not read what is spoken vnto you of God, saying.

32. I am the God of Abraham, and the God of Isaac, and the God of Iacob. God is not the God of the dead, but of the liuing.

Luke. 16. 22. And it came to passe that the beggar died, and was carried of Angels into Abrahams bosome.

Phil. 1. 23. For I am in a straite on both besides, desiring to goe hence and to be with Christ: for that is best of all.

Act. 3. 21. Who must bee conteined in
4 heauen vntill the times of the restoring of all things, which God hath forespo-

ken

ken by the mouth of al his holy prophets since the world began.

Rom.8.21. And the creatures themselues shalbe deliuered from the bōdage of destruction into the libertie of the glory of the sonnes of God.

Luke.1.Cor.15. In the whole chapter.

2.Cor.5.10. For all wée must appeare before the tribunall or iudgement seat of Christe, that euery man may receiue the things which hæ hath done, in his body, according to that he hath done, whether it bée good or euill.

Rom.14.10 For we shall al appeare before the iudgement seate of Christ.

Mat.25.34. Then the King shall say to those that shall bée on his right hand, come yée blessed of my Father, possesse the kingdome prepared for you from the laying of the foundations of the worlde.

The fourth Aphorisme.

NOwe contrariwise (1) the reprobates or ofcastes being conceaued, borne, and brought vp in sinne, death, and the wrath of God remaining vpon them, (2) when as they goe out of this worlde, doe fall In the ofcastes.

into another goulfe of destruction, their soules being throwne headlong into an euerlasting horrour or trembling. (3) vntill that day, when as their body and soule being ioyned together againe, they shall goe into that euerlasting fire, prepared for the Diuell & his Angels.

Proues out of the worde of God.

1 *The reprobate conceiued, borne, and brought vp in sinne, haue the wrath of God remaining vpon them.*

Psal. 51.7. Beholde, in iniquitie was I borne, and in sinne hath my mother conceiued mée.

Ioh. 3.36. Hée that beléeueth not the sonne, shall not see life, but the wrath of God remaineth vpon him.

Rom. 5.12. Wherefore like as by one man sinne hath entred into the worlde, and by sinne death: and so death hath gone ouer all men, in that all men haue sinned.

Rom. 7.14. For wée know that the law is spirituall: but I am carnall or fleshly, solde to be subiect vnto sinne.

Eph. 2.3. Amongst whom also we sometimes had our conuersation in the lustes

lustes of our flesh, doing the thinges that liked our flesh and thoughts: and were by nature the sonnes of wrath as well as others.

Luke. 16. 23. And being in hell, lifting vp his eyes, when as he was in tormēts, he saw Abraham a farre of, and Lazarus in his bosome:

2 *Their soule after this life cast into Hell.*

24. Then he crying, saide: Father Abraham take pitie vpon mee, and sende Lazarus that he may dip the tip of his finger in water, & cole my tongue, because I am tormented in this flame.

Mat. 25. 41. Then hée shall also say to those which shall be on his left hand. Yée cursed, depart from mée into euerlasting fire, which is prepared for the Diuell and his Angels.

3 *As their bodie shall be also at the last day.*

The fifth Aphorisme.

After these two waies then, & the same being cleane diuers one from another, shall the last end of the iudgements of God, lay open his glory vnto all men: as who in his elect

The glory of god.

elect or chosen hath declared himselfe to be both most exceeding iust and also moste exceeding merciful: to wit, iust in that he hath with greatest seueritie, or sharpnes punished all the sinnes of his chosen in the person of his sonne, and hath not receiued them into his fellowship, before that he hath fully and wholy made them righteous & holy in him: and in this infinitely, or without ende mercifull, that hee hath purposed to choose them freely in himselfe: and afterwarde as hee purposed, hath freely adopted them in his sonne: to wit, by calling, iustifying, and glorifying them, that faith cōming in betwene the which hee (beeing moued with like gentlenes) hath graunted vnto them. Newe on the other parte, which concerneth the reprobates or ofcastes, their corruption and vnbeliefe, with the fruites springing from the same, and testimonie or witnes of their owne conscience shall so reproue them, that albeit they wrestle neuer so much against it, yet god his exceeding iustice in their iust condemnation, all men approuing it may appeare.

Most exceeding iust and merciful.

Most exceeding iust.

The

The seuenth Chapter.

What way this doctrine may profitably be openly set foorth and taught.

HAuing declared the summe of the doctrine it selfe, there remaineth that wee shew what wee thinke is especially to bee obserued or marked in the Preaching, and also peculiar applying of it. For where as it seemeth to many to bee so harde, that they flee from it as from a rocke, this is to bee attributed, or giuen partly to the lewdenesse and arrogancie, or pride of men: partly also to the lacke of sorsight in some, which goe about to open these secretes vnaduisedly, and without any choyse: And finally, to the vnskilfulnesse of some, whiche know not orderly to applie vnto them selues the thinges, which otherwise are faithfully and truly declared.

The cause why this, most necessary and comfortable doctrine of God his election seemeth to many to be so hard and strange.

Ther-

Therefore as concerning those first, which sinne of malice, it belongeth vnto God alone to amende their faulte, which doubtles hée hath alwaies done in his time, and will likewise doe hereafter in those, whom in the ende hée hath purposed to haue mercy on: and as for ỹ others which abide stubborne and stiffe in their wickednesse, there is no cause why we shoulde bée so moued either with their number or authoritie, that gods truth should be dissembled. Now as touching the others, these things I had, which I thought needfull to be obserued or taken heede of, in the preaching & setting forth of this misterie or secrete.

We must not feare to vtter gods his truth, because either of the number or authoritie of the obstinate and stubborne.

A choyse in matter and wordes.

First that, as in other pointes (1) so especiallie in this secrete of predestination or foreordayning, they diligentlie take heede least in steede of the plaine truth of GOD they bring vaine and curious speculations, whiche they must needes doe, who, to make these hidden iudgements of God to agrée with mans braine, doe not onely distinguishe or make a difference betweene the foreknowledge and the

Curious & vaine questions in this doctrine especially to be auoided.

the purpose of GOD, as it is altogether needefull for to doe, but doe also separate or seuer them: or els doe imagine a naked and idle permission or sufferance: or els make a double purpose of GOD: from whiche errours, when as they must needes fall into other endelesse and fonde errours, they are partly constrained to denie such thinges as doe wholie cleaue fast together, partly also they doe inuent both foolishe and many darke distinctions or differences, in the whiche the farther they wade, the more do they entangle them selues, so that they can neuer get out of these Labyrinthes or Mazees. These therfore must bee diligentlie taken heede of, in this argument especially, then the which none other is more meete in the Churche of God, to bee purely and sincerely, or vncorruptlie taught. Moreouer, that there bee no kindes of speaking, so farre as may bee, (for, for teaching sake, wee may sometimes godly and religiously aduenture some thing) vsed, which are strange to the Scriptures, and that such as come

Such maner of speeches as are vnusuall in the scriptures ought as much as may be, to be refrained from.

to

to hande in the worde of God be expounded with an apt interpretatiō least some ignorant person take any occasion of offence.

We choyse in persons.

Also (2) there must bée great regarde had of the Auditours or hearers, wherein againe wée must make a difference betwéene the craftie and the simple, betwéene those that are wilfully ignorant, and them that are taken with simple ignorance, and such as is vsuall vnto man. (3) For vnto the one the Lord is wont plainlie to denounce or threaten the iudgement of his Father, (4) and the other wée must leade by litle and litle vnto the knowledge of the truth. This also in this case must be looked vnto that we haue not so much regard of ỹ weake, that whilest wée haue care of them wee take no kéepe of others: of which wisedome wée see notable examples in Paule, especially in the Epistle to the Romans, Chap. 9. 10. 11. 14. and 15.

Also that, vnlesse some very great reason let them, they goe vp from the lowest

lowest degrées vnto ỹ highest, as Paule, doth in the Epistle to the Romans, (whiche is the Method or myerly maner of teaching of all Diuinitie) hee proceedeth from the Lawe to forgiuenes of sinnes, and from thence by little and litle, vnto the highest degrée: or that they say in that which shall bee most fittest for the place of Scripture, whiche they haue taken in hande to handle; rather then to come downe from the highest degrée vnto the lowest. For the brightnesse of God his Maiestie sodainly offered, is wonte mightily to strike the eyes, in so muche that afterward they are dimme in beholding other things, vnlesse they haue bene vsed a long season, and oftentimes to beholde that light.

Moreouer, whether they goe vp from the lowest vpwardes, or contrariwise come downe from the highest downewardes, you must take hede that you runne not out from one extreme vnto the other, ouerpassing the middes,

How we must goe forward.

The midle causes are not hee without great consideration ouerpassed.

middes, as for example from purpose to saluation, and much more from saluation to purpose, also from purpose to damnation, or contrariwise, ouer hipping the nerer causes of the iudgement of God. (5) vnlesse peraduenture you haue to doe with open dispisers of God, whom it auaileth not once to teach, saue that they may bee stroken with the iudgements of God, that there can bee no iust suspition of offence.

How this doctrine is to be applied.

Furthermore, this doctrine must neuer bee in suche sort set forth, that it bee applied to any person seuerally, albeit some bee otherwise, either to bee comforted or rebuked then other some, (6) vnles peraduenture some Prophet of God bee admonished by some peculiar word from God: which notwithstanding is not rashly to bee beleeued, for as much as it commeth to passe out of order, or not ordinarily.

How the Ministers must deale with troubled consciences.

But in visiting the sicke, and in familiar admonitions, it seemeth to bee the dutie of the Minister, so farre as hee may, to comfort the conscience of the troubled

troubled, with the declaration of election: and contrariwise to strike those that are obstinately wicked and disobedient with that fearefull iudgement of God, but yet so that they kéepe some measure, & refrayne from that last sentence whereunto is added no condition. For this iurisdiction pertayneth vnto God alone.

Prooues out of the word of God.

Math.28.18. Goe therefore and teach all nations, baptising them, &c. 1

20. Teaching them to kéepe all those things, which I haue commaunded you. *Vaine curiositie in this question to be auoided.*

2.Tim.2.23. Foolishe and vnlearned questions put away, knowing that they bréede strifes.

2. Tim. 2.15. Studie to shewe thy selfe approued vnto God, a workeman that néedeth not to bée ashamed, and which can deuide the worde of trueth aright. 2 *A choise to be vsed in the deliuerie of this doctrine.*

Math.25. In the whole Chapiter. 3

Ioh.8.44. You are of your Father the *God his iudgements are plainly*

to be laide before the wicked.

the Deuyll, and therefore you will fulfill the lustes of your Father.

Ioh.9.41. If you were blinde you should haue no sinne, but now you say, we sée, and therefore your sinne remayneth.

Ioh.10.26. But ye beléeue not, for yée are not of my Shéepe, as I haue tolde you.

Luk.20.46. Beware of the Scribes whiche desire to goe in long robes, and loue grétinges in the markets, and the highest seates in the Synagogues; and the chiefe roumes at feastes.

47. Whiche deuoure widowes houses, and vse long prayers for a shew: these shall receyue the greater iudgement.

Math.23.38. Beholde your house is lefte vnto you desolate.

4 1.Cor.3.1. I haue giuen you mylke to drinke, and not strong meate, for yée were not yet able to beare it, neyther yet nowe are yée able.

The simple ignorant are to bee dealt with according vnto their simplicitie.

Rom.14.1. Him that is weake in the fayth, receyue vnto you, but not for controuer-

troueríies of disputations.

Ioh.8.33. They answered him, wee are the seede, of Abraham, and were neuer bonde to any man, howe sayest thou then that wee shall be made free.

5 *Open dispisers are to be pressed with the heauy iudgements of God.*

34. Jesus answered them, verely, verely I say vnto you, hee that committeth sinne, is the seruant of Sinne.

Philip.3.2. Beware of dogges, beware of euill workmen, beware of concision.

1.Tim.6.3.4. If any man teache contrarie doctrine, and consenteth not to the wholesome wordes of our Lorde Jesus Christ, and to the doctrine which is according vnto godlynes, he is puffed vp, knowing nothing, &c.

Gal.5.12. I would to God also that they were cut off, which trouble you.

6 *No man is openly to be pronounced a reprobate, vnlesse there be some certaine reuelation from the Lord.*

2. Tim. 4.14. Alexander the copper smith hath done mee much harme: the Lorde reward hym according to his deedes.

Ioh.6.64. But there are some of you which beleeue not. For Jesus knewe

from the beginning, who they were which beleeued not, and who shoulde betray him.

Ioh.8.24. Therefore I sayd vnto you, that you should dye in your sinnes. For vnlesse ye beleeue that I am he, you shall dye in your sinnes.

The eight Chapter.

Howe euerie seuerall person may apply with some profite this generall doctrine to him selfe.

The first Aphorisme.

THey that teache that man his saluation is grounded vpon woorkes, eyther whollie, or in any parte, (1) it is manifest that they doe vtterlie ouerthrowe the Gospell of God. But they that teach free iustification or righteous making by faith, they that staye vpon a sure foundation, (2) but yet in suche sorte that they laye vnder faith

The doctrine of faith is vnprofitable if it be separated from election.

faith the euerlasting purpose of God, wherin finallie both Christe him selfe, (3) and also the Apostle following his steppes, doth rest and staie. (4) For when as perceiuerance or continuance of faith is required vnto saluation, to what purpose haue I fayth, (5) if I bee not certaine of the gift of perceiuerance or continuance to the ende? And yet is there no neede to feare least this doctrine should make vs negligent and dissolute or careleſſe. (6) For this peace of conscience, whereof wee speake, doeth greatlie differre from foolishe securitie or careleſnes, and hee that is the sonne of God, (7) forasmuche as hee is leade by the spirite of GOD, will neuer take occasion of slouthfulneſſe, by the consideration of God his benefites.

Peace of conscience dependeth vpon predestination.

Therefore if this doctrine bring but this one fruite, that by the ayde thereof wee may learne to strengthen our fayth against all thinges that happen, it is manifest that the chiefe grounde of our saluation is ouerthrowne by them, whiche because they measure God after the small measure of their braine, doe oppugne or reason against

this Article of Religion.

Prooues out of the worde of God.

1 *Righteousnes is not of vvorkes.*

Gal.2.21. I doe not make voyd the grace of God: for if righteousnes bée by the lawe, then hath Christ dyed without cause.

Rom.11.6. And if it be of grace, it is not now of workes: or else were grace no more grace: but if it be of workes, it is no more grace: for else were worke no worke.

2 *No man saued, vnlesse hee bee drawne by God.*

Ioh.6.44. No man can come vnto mée, vnlesse my father, which sent mée draw him: and I will rayse him vp at the last day.

45. It is written in the Prophetes, And they shall bee all taughte of God, whosoeuer therefore hath heard of my Father, and hath learned, commeth vnto mée.

3 *The euerlasting purpose of God is the cause of saluation.*

Rom.8.29. For whom hée hath foreknowne, those hath hée foreordeyned, that they myght bée made lyke vnto the image

image of his sonne, that hée might be the first borne amongest many brethren.

30. And whome he hath foreordeined those also hath hée called, &c.

Loke the same Epistle. Chap. 9. 10. and 11.

1. Cor. 2. 10. But God hath reuealed, or opened those thinges vnto vs by his spirit. For the spirit searcheth all things euen the depthes of God.

Eph. 1. 4. As he chose vs in him before the foundations of the world were layd, that we might be holy and vnblameable before him by loue.

5. Who foreordeyned vs whom hée would chose vnto his sonnes through Iesus Christ in him selfe, according to the good pleasure of his will.

2. Tim. 1. 1. According vnto the promise of life which is in Christ Iesu.

9. Who hath saued vs, and called vs with an holie calling, not according to our workes, but according vnto his purpose and grace, whiche was giuen vs in Christe before the tymes of the worlde.

1.Pet.1.2. Chosen according vnto the foreknowledge of God the Father vnto sanctification of the spirite, &c.

4 *Continuance vnto the ende, necessarie vnto salvation.*

Math.10.22. And yee shall be hated of all men for my names sake, but hee that abideth vnto the ende, shall be saued.

Luk.21.19. But possesse your soules by your patience.

Rom.2.7. To them that continue, glorie and honour, and immortalitie of well doing, that is, to them that seeke euerlasting life.

5 *The faithfull ought not to doubt of the gift of continuance vnto the ende.*

Ioh.6.37. Whatsoeuer my Father giueth mee, commeth vnto mee: and him that commeth vnto mee, doe I not cast forth.

39. This is the will of my Father, that whatsoeuer hee hath giuen mee, I should lose nothing of it.

Ioh.10.28. I giue vnto them euerlasting life, and they shal neuer perishe: neyther shal any plucke them out of my hande, &c.

Act.13.48. They beleeued, as many as were ordayned vnto euerlasting life.

Rom.8.

Rom.8.30. Whome hée hath iuſtified, thoſe alſo hath hée glorified.

39. Nothing created can ſeparate vs from the loue of God, which is in Chriſt Jeſu our Lord.

2.Tim.2.19. But the foundation of God remayneth ſure, hauing this ſeale, the Lorde knoweth who are his.

1.Ioh.2.19. They went out from vs, but they were none of vs: for if they had bene of vs, they would doubtleſſe haue tarryed with vs.

Rom.5.1. Being therefore made righteous by fayth wee haue peace towardes God, through our Lord Jeſus Chriſt. 6 *Peace of conſcience differeth from careleſnes.*

5. And hope doth not make aſhamed, becauſe the loue of God is ſhed abroad in our heartes, by the holie Ghoſt, which is giuen vnto vs.

Math.5.2. Bée glaade and reioyce, becauſe your reward is great in heauen.

Rom.8.14. For as many as are led by the ſpirite of God, are the ſonnes of God. 7 *The children of God are ledde by his ſpirite.*

The second Aphorisme.

NOwe this is the way to applie this doctrine. The workes of God, euen the verie leaſt of them, are ſuche, that a man cannot iudge of them, but after two ſorts, to wyt, either after they are paſte, or elſe by the diſpoſition of the ſeconde cauſes, which by long vſe hee hath knowne to portende or giue a token of ſome certaine ende, as is woont to come to paſſe in thinges that fall out naturallie, in whiche notwithſtanding, men are wonderfullie dymme ſighted.

Therefore in this pointe, that is of all other moſt harde, it is no marualle though the iudgement of man bee driuen into ſuche a narrowe ſtraite, that hee cannot but in this order vnderſtande what is determined of him in the ſetrete counſell of God. And nowe becauſe this whole iudgement conſiſteth, or ſtandeth in the obſeruation, and marking of thoſe cauſes, whiche doe exceede or paſſe all power of nature, wee muſt needes flee ſome whither elſe, to wyt,

2.Cor.2.14.

to

to the ſentence of God ſet forth in his word, whiche whereas it is infinite pointes more certaine then al man his conieƈtures or geſſes, it doeth no doubt bring vs alſo a more certaine iudgement.

(1) The Scripture therefore beareth witneſſe, that whomſoeuer God hath Predeſtinate or foreordained in his eternal purpoſe, to adopt or chooſe vnto ſonnes through Ieſus Chriſt in him ſelfe. the ſame alſo at the time appointed are ſo effeƈtually called, that they heare and embrace the voyce of the caller: by which faith being made righteous and holie in Chriſt, (2) they muſt alſo neceſſarily be glorified.

How we a ſure witneſſe of our eleƈtion may be had.

Wylt thou therfore whoſoeuer thou art, bee aſſured of thy Predeſtination or foreordaining, and ſo conſequently of ſaluation whiche thou looke ſt for, againſt all the aſſaultes of Satan: bee aſſured, I ſay, not with doubtfull conieƈtures, and ſuch as are gathered out of man his braine, nay with ſuch as are no leſſe certaine and ſure, than if thou haddeſt gone vppe into heauen it ſelfe, and vnderſtoode that ſecrete decree

from

from the verie mouth of God? Take diligent heede that thou beginne not at that higheſt degree: for elſe it will come to paſſe, that thou wilt not bee able to abide the exceeding great brightneſſe of God. Begin therefore at the loweſt degrees, (3) and when thou heareſt the voice of God ſounding in thine eares and minde, whiche calleth thee vnto Chriſt the onelie mediatour, conſider by litle and litle, and ſearch diligently, (4) whether thou bee iuſtified and ſanctified, that is, made righteous and holy, by faith in Chriſt, for theſe are the effectes by the which, fayth, the verie cauſe of them in deede is knowne. And this thou ſhalte knowe, (5) partlie by the ſpirite of adoption crying within: Abba, *Father: (6) partlie alſo by the power and woorking of the ſame ſpirite in thy ſelfe: namely if thou feele, and alſo in deed ſhewe, that although ſinne doe dwell in thee, yet it doth not raigne in thee. For why? Is not the holie Ghoſt hee, which maketh that wee doe not purpoſelie let loſe all the raynes vnto vngodlie and wicked luſtes, as they vſe to doe whoſe eyes the Prince of this worlde hath blinded?*

By vvhat tokens true faith may be knowne.

The effectes of the holie Ghoſt in the electi.

ded? For els who mooueth vs vnto prayer, albeeit beeing neuer ſo colde and lyther? Who ſtirreth vppe in vs thoſe vnſpeakeable ſighes and groninges? (7) who after that wee haue ſinned, and that ſometimes wittinglie and willinglie, engendereth in vs that hatred of the ſinne that wee haue committed, yea and that not for feare of puniſhment, but becauſe that wee haue offended our moſte mercifull Father. (8) Who, I ſaie, beareth vs witneſſe, that our ſighinges are hearde, and mooueth vs herevnto, that wee dare boldly call God, our God, and alſo Father, euen after that wee haue offended him? (9) Is it not, I praie you that ſpirite, whome wee haue freelie receiued, beeing freelie giuen for a ſure pledge of our adoption? Nowe if wee maye gather fayth by theſe effectes, it remaineth that we were called and drawne effectuallie, and by this calling againe, the which we haue ſhewed to bee proper vnto the ſonnes of God, is that which wee ſeeke for throughlie vnderſtoode, to wyt, that wee are therefore giuen vnto the Sonne, becauſe in the euerlaſting counſell of God, which he hath purpoſed

The efficacie or vertue of our calling is vnderſtood by fayth, and by our calling, our predeſtination, or foreordaining.

poſed in him ſelfe, wee were predeſtinated or foreordained, whome hee woulde adopte in his Sonne. (10) Whereof finallie enſueth, when as wee are predeſtinate or foreordained by that moſt ſtedfaſt will of God, which is grounded onelie vpon it ſelfe (11) and that no man can plucke vs out of the hande of his ſonne, and that continuance in fayth is neceſſarie vnto ſaluation, that the expectation or hope of our continuance, and ſo conſequently of ſaluation is alſo certaine, ſo that it is vngodlineſſe any more to doubt of it.

There is certaine hope in the choſen of continuance and ſaluation.

So farre of therefore is it, that this doctrine ſhoulde make vs ſlouthfull and careleſſe, (12) that contrarilie this alone doth open an entrie vnto vs, to ſearch the verie depthes of God by his ſpirite, and alſo to vnderſtande them: as the Apoſtle doth plamlie witneſſe, that when as wee knowe them (13) and wee knowe them onelie but in parte, ſo long as we liue heere, (14) ſo that wee muſt fight daily againſt diſtruſt, with heauenlie armour) (15) wee maye learne, not to behaue our ſelues negligentlie, but to continue ſtoutlie, to honour him, to loue,

The doctrine of predeſtination ouerbrowweth vaine ſecuritie or careleſneſſe.

feare,

feare, and call vpon him, (16) *ſo that wee may daily more and more, as touching vs, as Peter ſayeth, Make our calling and election ſure. And moreouer, howe ſhall hee abide ſure and ſtedfaſt againſt ſo many noiſome temptations, within and without, and againſt ſo many (as the worlde termeth them) aſſaultes of Fortune* (17) *whiche hath not firſt aſſuredly grounded in his minde, that which is moſte true, to witte, that God according to his good pleaſure, doeth all thinges, whatſoeuer they bee, and what inſtrumentes ſoeuer hee vſe, to the profite of thoſe that are his,* (18) *amongſt whoſe number hee muſt be reckoned, which is ſet in this daunger?*

Onelie election miniſtreth ſure comfort.

Prooues

Prooues out of the word of God.

Rom.8.29. For whome he hath foreknowne those also hath hée foreordeyned to bée made lyke vnto the Image of his sonne, that hée might be the first borne among many brethren.

1 *Those that are forordeined vnto saluation, are by God in his time effectually called.*

30. And whom he hath foreordeined, those also hath hée called: and whome hée hath called, those also hath hée iustified, or made righteous: and whome hée hath iustified, those also hath hée glorified.

Eph.1.4. As hée hath chosen vs in him before the foundations of the worlde were layde, that wée should be holie and vnblameable before him through loue.

5. Who hath foreordeined vs whome he would adopt or chose vnto his sonnes through Christ in him selfe, according to the good pleasure of his will.

9. The misterie or secrete of his will being opened vnto vs, according vnto his frée good will which he had purposed in him selfe.

Ioh.10.27. My sheepe heare my voice, and I knowe they followe mée.

2 *By faith the elect beeing*

Rom.5.2. Through whome also by faith

faith we had this entrie into this grace, by which we stand and glory vnder the hope of the glory of God.

Iustified, must also by the same faith needes be glorified.

Rom.8.38. For I am perſuaded, that neither death nor life, neither angels nor principalities, neither powers, neither things preſent nor things to come.

39. Neither height nor depth, neither any other thing created can ſeparate vs from the loue of God, which is in Chriſt Jeſu our Lord.

1.Cor.2.10. But God hath reuealed or opened them vnto vs by his ſpirite. For the ſpirite ſearcheth all things, euen the depthes of God.

1.Ioh.3.24. Hee that keepeth his commaundements, dwelleth in him, and hee in him: And by this doe wee knowe that hee dwelleth in vs, to wit, by his ſpirite which he hath giuen vs.

Pſal.95.7.8. To day if yee will heare his voyce, harden not your heartes, as in Meriba, as in the day of Maſſa in the wildernelle.

3 *Hearing of the voice of God,*

Ioh.10.27. My ſheepe heare my voice and I know them, and they follow mee,

4 *Thou must trie whether Christe be in thee, or no.*

2. Cor. 13. 5. Try your selues, whether you bée in faith or no; proue your selues, whether you knowe your selues or no, to wit, Jesus Christe to bée in you?

5 *The spirite of adoption partly assureth vs of our election.*

Gal. 4. 6. Because you are the sonnes of God, God hath sent forth the Spirite of his sonne into your heartes, crying, Abba, Father.

1. Ioh. 3. 24. Hée that kéepeth his commaundements, dwelleth in him, and hée in him, and by this doe we know that he dwelleth in vs, to wit, by the Spirite which hée hath giuen vs.

1. Cor. 2. 10. But vnto vs hath God reuealed or opened them by his Spirite, for the spirite searcheth all thinges, euen the very depthes of God, &c.

6 *Partly the mighty working of the same spirite in killing sin in vs.*

Rom. 6. Almost in the whole Chapter.

1. Iohn. 3. 9. Whosoeuer is borne of God, doth not commit sinne: because his séede abideth in him, neither can hée sinne, because that he is borne of God.

Rom. 6, 11. Likewise gather yée also, that

that you your selues are both dead vnto sinne and do also liue vnto God through Christe Jesu our Lord.

12. Let not sinne therefore reigne in your mortall body, that you should obey sinne in the lustes of the body.

Eph.4.29. Let no filthie speeche come forth of your mouth, but if any bee profitable for the vse of edifying, that it may minister grace vnto the hearers.

30. And doe yee not make sad that holy spirite of God, by which yee are sealed vnto the day of redemption.

Rom.8.26. Likewise the spirite also helpeth our infirmities or weaknesses: for wee know not what to pray as wee ought: but the spirite it selfe maketh request for vs, with sighes that cannot bee expressed.

Rom.7.24. Wretche that I am, who shall deliuer mee from this bodie of death?

7 *Making vs to hate sinne.*

Rom.8.15. For ye haue not receiued the spirite of bondage vnto feare, but yee haue

8 *Boldelie to call*

God our father. haue receiued the spirite of adoption, through whome wee crye, Abba, Father.

16. Which very spirite beareth witnesse together with our spirite, that wee are the sonnes of God.

9 Rom. 8. 27. But hee that searcheth the heartes, knoweth what is the meaning of the spirite, because that he maketh request for the saints, according to the will of God.

The spirite of God a sure pledge of our adoption.

Eph. 1. 13. In whom yee also haue hoped, hauing heard the worde of truth, &c.

14. Which is the earnest of our inheritance, &c.

Eph. 4. 30. And make not sad that holy spirite of God, by whome you are sealed vnto the day of redemption.

2. Cor. 1. 22. Who also hath sealed vs, and hath giuen the earnest of the spirite in our heartes.

10 Rom. 11. 29. For the gifte and calling of God are such, that hee cannot repent him of them.

The will of God the cause of our election, cannot be changed.

Heb. 6. 17. Wherein God willing abundantly to shewe vnto the heires of

promise the vnchangeablenesse of his counsell, bounde himselfe by an oath.

2. Tim. 2. 19. But the foundation of God standeth sure, hauing this seale, the Lord knoweth who are his. And, let euery one that nameth the name of Christe depart from vnrighteousnesse.

II
Nothing can plucke vs out of the handes of Christ.

Rom. 8. 38. For I am persuaded, that neither death, nor life neither Angels nor principalities nor powers, neither things present, nor things to come.

39. Neither height, nor depth, neither any thing created can separate vs from the loue of God, which is in Christ Iesu our Lord.

Ioh. 3. 33. He that receiueth his witnesse, hath sealed that God is true.

Rom. 4. 20. But hee was made strong by faith, giuing the glory vnto God.

21. And being fully persuaded, that he was able to doe that which hee had promised.

Rom. 5. 5. Hope maketh not ashamed because the loue of God is shed abroad in our hartes by the holy Ghoste which is giuen vs.

Heb 4.16. Let vs therefore boldly approche vnto the throne of grace, that we may obtaine mercy, and finde grace to help in time of nede.

1. Cor. 1. 9. God is faithfull, by whom ye are called into the felowship of his sonne Iesus Christ our Lord.

1. The 5. 24. He is faithful which hath called you, who also will bring it to passe.

Heb. 10. 22. Let vs approche with a true hearte, and certaine persuasion of faith, with pure heartes from an euill conscience.

23. And hauing our body washed with pure water, let vs holde fast the confessiō of faith, not wauering: for he is faithfull which hath promised.

12 1. Cor. 2. 10. But God hath reuealed or opened them vnto vs by his spirite. For the spirite searcheth all things, euen the very depthes of God.

The doctrine of predestinatiō maketh vs not careles, but carefull to searche the secretes of God, & to vnderstande them.

11. For who hath knowne the things that are of man, saue the spirite of man whiche is in him? So also no man hath knowne the thinges that are of

GOD

God, ſaue the ſpirite of God.

12. Nowe we haue not receiued the ſpirite of the worlde, &c.

Rom. 8. 16. Which ſelfe ſame ſpirite beareth witneſſe togeather with our Spirite, that wée are the Sonnes of God.

1. Ioh. 3. 24. He that kéepeth his commaundements, dwelleth in him, and hée in him: and héereby doe we know that he dwelleth in vs, to wit by ỹ ſpirite, which hée hath giuen vnto vs.

1. Cor. 13. 9. For we know but in part and propheſie but in part.

13. *Knowledge in this life but in part.*

1. Tim. 6. 12. Fight the notable fight of faith: lay holde on euerlaſting life, for which cauſe alſo thou art called, and haſt profeſſed a notable profeſſion before many witneſſes.

14 *We are to fight againſt the flesh.*

Gal. 5. 17. The fleſhe luſteth againſt the ſpirite, and the ſpirite againſt the fleſhe: and theſe are contrary one to an other, that you doe not whatſoeuer yée will.

15 *We muſt not bee ſlouthfull.*

Rom. 6. 1. What ſhall wée ſay then? Shall wee abide in ſinne, that grace

or continue in sinne.

may bée more plenteous?

Heb.10.23. Let vs holde fast the confession of faith not wauering, (for hee is faithfull which hath promised.)

24. And let vs consider one another, to prouoke one another vnto loue, and vnto good workes.

Iam.3.18. The fruite of righteousnes is sowen with peace to the peacemakers.

16 *We must make our election sure vnto vs.*

2.Pet.1.10. Wherefore brethren, studie rather to make your calling and election sure. For if yée doe these things, yée shall neuer fall.

17 *All things to the godly fall out to the best.*

Rom.8.28. And we know that vnto them that loue God, all thinges worke together for the best: euen to them that are called of his purpose.

31. What shall wee say then vnto these things? if God be with vs, who can be against vs?

Iob.13.15. Although hée kill mée, yet will I trust in him, notwithstanding, I will reproue my waies in his sight.

Rom.5.3. And not this onelie, but we do also reioyce in troubles, knowing that

that trouble worketh pacience.

1.Theſ.3.3. That no man be moued with theſe troubles. For yé know that we are appointed thereunto.

1.Pet.4.19. Therfore they which are afflicted or troubled by the will of God, let them commende their ſoules vnto him in well doing, as vnto a faithfull creator.

Iam.1.2. Brethren account it for exceéding great ioy, as often as ye fall into ſundrie temptations.

Rom.8.16. Which ſelfe ſame ſpirite beareth witneſſe together with our ſpirite, that we are the ſonnes of God. 18

The ſpirite of god aſſureth all the elect of God that they are his.

Rom.8.38. For I am perſuaded, that neither death nor life, neither angels nor principalities, nor power, neither things preſent, nor things to come.

39. Neither height nor depth, nor any thing created can ſeparate vs from the loue of God, which is in Chriſt Jeſu our Lord.

The thirde Aphoriſme.

NOWE *as touching the other parte, in as muche as the purpoſe of electing*

or

or choosing cannot come into any mans mind, but therewith the contrary of it, and that in like degree, must needes runne in his thought, that in the meane season I say nothing of that which is manifest, to wit, that these two are very oftentimes knit together in the worde of God, it appeareth (I thinke) that they doe great wrong vnto the spirite of God, which would haue this part buried, as curious or not necessarie. This therefore is also to bee considered, but yet such moderation being vsed, that the depth of Gods his iudgements may put a bit into mans curiositie; and in such finally, that it be not applied priuately, either to any man, or vnto any certaine multitude. For in this point it doth also differ from election, that election, as wee haue shewed before, is reuealed or opened, vnto vs by the spirite of God, not in others, whose heart wee cannot see, but in our selues: and reprobation or ofcasting is alway for the most part hidden from men, vnlesse it bee opened by God out of order, or more then ordinarilie. For who knoweth whether GOD haue determined (1) at the

The doctrine of reprobation or ofcasting is not to bee buried.

Reprobation or ofcasting vvarilie to bee considered.

Reprobation or ofcasting neither can or ought to be particularly applied, nor adding any condition.

A difference betweene election and reprobation.

veric

verie last moment of his life to haue mercy on him, which hath spent al his whole life in wickednes and sinne? And yet there is no cause why this hope shoulde strengthen any man in his wickednes, when as I speake of those thinges which we ought to obserue and marke in others, and such examples of God his goodnes are but rare or seldome, and no wise man will promise him selfe upon vaine securitie or reachlesnes, that which is not in our hand. (2) It is therfore sufficient that wee knowe generallie that there are certaine vessels prepared to destruction, (3) which for asmuch as God hath not shewed vnto vs, we ought diligently according to our power, to call euery one to saluation, both with example of life, and also with wordes, yea euen those of whom wee are almost past hope, when as wee beholde their naughtie Actes.

VVee must labor to vvin all men.

Prooues

Proues out of the word of God.

1 *Some called at the last houre.*

Luk. 23. 43. Iesus said vnto him, verily I say vnto thee, this day shalt thou be with mee in Paradice.

2 *Some prepared to destruction.*

Rom. 9. 21. Hath not the Potter power ouer the clay, to make of the same lumpe one vessell vnto honor, and an other vnto dishonor.

2. Tim. 2. 20. Furthermore in a great house not only vessels of gold and siluer, but also of earth and wood, and some for honor and some for dishonor.

3 *Both by life and doctrine wee ought to seeke to winne all.*

Mat. 5. 16. Let your light so shine before men, that they may see your good workes and glorifie your Father which is in heauen.

1. Cor. 9. 22. I became to the weake as one that was weake, that I might winne the weake: I became all vnto all, that I might by all meanes saue some.

2. Tim. 2. 25. With gentlenesse teaching them whiche are of a contrarie minde, &c.

1. Pet. 2. 12. And haue your conuersation

lation honest among the Gentiles: that they whiche speake against you as euill doers, may by your good workes whiche they shall see, glorifie God in the day of visitation.

The fourth Aphorisme.

THis meane if we keepe, we also shall receiue much fruite by this doctrine. For (1) first by the knowledge thereof wee shall learne willingly to yeeld our neck vnder the maiestie of God, that the more we shall feare & reuerence him, the more we may labour to make sure in vs the witnesse of our election in Christ. (2) Secondly, when as wee shall diligently consider the difference of God his mercy made betweene men otherwise subiect vnto the like curse, it cannot be chosen, but that wee must much more willingly acknowledge and imbrace that singular goodnes of god, than if we should make this grace of his common vnto all men, or should seeke the cause of this inequalitie of grace in men only. Furthermore, when as wee knowe this gift of faith to bee speciall (That is

Of the consideration of reprobation or of casting humilitie is learned.

It causeth the goodnesse of God to be the better vnderstood of the chosen.

The consideration of reprobation or

oftasting engendretha godly carefulnes in the chosen.

is such as is not giuen generally vnto all, but particularlie to some) *shall wee not take it more cheerefully when it is offered, and be much more carefull for the increase of it, then if with many we should surmise it, to bee in all mens power, as ofte as they will repent, because God, as they say, will haue al men saued, & will not the death of a sinner?*

It strentheneth them against all offences.

Finally, when as wee see the doctrine of the Gospell, not only to be despised almost of the whole world, but also to be most cruelly persecuted, whē as we behold the notable treacherie & falling away of so many mē, what shall better strengthen vs, then if wee make our sure reckoning that nothing commeth to passe at all aduentures, that god knoweth those that are his, and that those that doe these things, vnlesse it be giuen them to repent, are they whiche are ordained, not by chaunce, but by the assured and euerlasting councell of God, in whome as in looking glasses, the iust wrath and power of God shoulde appeare.

Prooues out of the word of God.

1 Phil. 2. 12. Wherfore my beloued,

as

as yée haue alwayes obeied, not in my preſence onely, but nowe much more in mine abſence, with feare and trembling end your ſaluation.

Humilitie learned by the doctrine of reprobation.

1. Pet. 1. 17. With feare bée yée conuerſant in the time of your dwelling héere.

Rom. 11. 20. Well, through vnbeliefe they are broken of, and thou ſtandeſt by faith, bée not high minded, but feare.

Rom. 9. 23. And that hée might make knowne the riches of his glory towards the veſſels of mercy, the which hée hath prepared vnto glory.

2. *It ſhewveth the riches of his glory tovvard the elect.*

The fifth Aphoriſme.

YET *a man can neuer ſpeake ſo fitly of theſe things, but that man his reaſon will pratle againſt it, yea, and alſo will call the Lorde him ſelfe as the chiefe Authour of all, into accounts for it. But albeit the Diuell chafe, and all the wicked kicke againſt the pricke, (1) yet there owne conſcience ſhall reprooue them, and condemne*

condẽne thẽ: (2) But our mind being strengthened with the mercy of God, shall acquite vs in that day of Christe, to whome with the Father and the holy Ghoste, be giuen glorie, praise, and honour for euer, Amen.

Prooues out of the worde of God.

1 Their owne conscience should accuse the reprobate.

1 Rom. 2. 15. As they which shew the effect of the law written in their hearts, their conscience also bearing them witnesse, and their thoughtes accusing one another, or excusing.

2 The conscience of the elect shall acquit them in the day of Christe, through the strength of God his mercy.

2 1. Pet. 3. 21. To the which also the figure of Baptisme agreeing, saueth vs also: (not the putting away of the filth of the flesh, but in that a good cõscience maketh request vnto God) by the resurrection of Iesus Christ.

FINIS.

For the stopping of the mouthes of the slaunderous, as also for the further instructing of the ignorant, in this both necessarie and comfortable doctrine of God his election, I haue thought good here to set downe a shorte summe of the whole matter, cõtained in certaine briefe & plaine Aphorismes, Translated out of a learned Treatise of Theodorus Beza, against Castalion.

GOD worketh effectually, or bringeth all thinges to passe according to the counsell of his owne will. 1

This counsell doth God execute or fulfill at certaine momentes of times: yet the counsell it selfe is euerlasting, and going before all thinges, not onely in tyme, inasmuche as it is before all time, but also in order. For otherwyse the will of God should not be the chiefe rule of the counsell of God: but rather 2

the qualities of things foreſeene & foreknowne, and diuiding God to take this or that counſell, ſhould preſcribe or appoint a rule to the will of God.

3 This counſell cannot bee ſeparated from the wyll of God, but that we muſt robbe God of his diuinitie or godhead.

4 This counſel is not put only in the gouerning and guiding of the euent or that, that commeth to paſſe, as Pallas is feigned of the Poet to turne away Pandarus Dart from Menelaus breſt vnto
1 his nether partes fenced with his belte: but hath a working & effectuall ſtrength in all thinges, whiche Paule hath declared by this worde, ἐνεργῆν, Energein, which ſignifieth to worke effectually.

2 This ſtrength and efficacie is attributed vnto God his working, but is not layde to be of God. Therefore by this worde * is not declared any naturall power giuen by God the Creatour, to the thinges hee hath created, that they ſhoulde doe this or that: but by this

*Efficacie or ſtrength.

this worde is vnderstode the power of God, whiche hée hath in him selfe to doe all thinges.

This vniuersal particle, All, in the 6
saying of Paule, can by no maner of exception at all bée restrayned, but that God in that poynt must bée made to bée idle, accordyng to the opinion of Epicurus. And if wée shall say that any thing is done against his will, hée shall bée robbed of his infinite, or endlesse power.

The conclusion therefore standeth, 7
that God him selfe, according as it pleased him, to decrée all thinges to come to passe from everlasting, euen so also hée bringeth them to passe by his power in their time as hée willeth.

Yet of these thinges doeth there fol- 8
lowe none of these blasphemies, to witte, eyther that God is the Author of sinne, eyther is delyted with iniquitie, eyther wylleth iniquitie: or that Satan or men in doing of euyll, doe obey God, or, in that they doe euyll, they doe that that God wyll, and therefore are with-

Blasphemies that we are most falsly charged with all, the which notwithstanding cannot any way be truely procured to growe of our doctrine.

out blame. Let all such blasphemies as these, bee most farre, not only from our tongues, but also from our cogitations or thoughtes.

9 *How god executeth the counsails of his will.*

And thus it maye bee proued that these sequelles and conclusions that they woulde gather of our doctrine, are of no force: God doeth execute or performe the counselles of his will by seconde causes and instrumentes, not as bound vnto them as the Stoikes did suppose, but freely and mightily makyng, mouing, and guiding them, as it pleased him.

10 *Twoo sortes of God his instrumentes.*

Of these instrumentes there are two principall kynds. For some of them haue lyfe, to wyt, such as are stirred by an inward mouing of their owne: others are without lyfe and are onely carryed of an outwarde force by others rather then of them selues. Those instrumentes that haue lyfe are also in a double difference. For some of them are indued with iudgement and reason, others are without reason, and are carryed with a blinde force of nature.

The

The instrumentes whiche are 11.
without life, yea and also they that haue
lyfe, but are voide of reason, are sayde to
doe neyther well nor yll, because that
they are rather caused to doe, than to doe
of them selues: but they which vse those
instrumentes, are sayd to do eyther well
or yll.

Instrumentes indued with rea- 12.
son and iudgement, are eyther Angels,
or men, and the same agayne of two
sortes. For Angels, some are good, some *Difference in men and Angels.*
are bad: and men by nature are all euyll,
but by grace there is suche difference
made betweene them, that some of them
are wholly euyll, and some of them are
in part good, to wyt, so farre as the spirit
of God hath sanctified or made them holy.

Suche thinges as are of this sorte, 13
when as in any action they are moued
by their owne inwarde mouing, are
worthelie sayde to worke, and therefore
in this kinde of instrumentes onely fal-
leth the difference of well or yll doing.
And in this respecte, they cannot pro-
perly be called instrumentes, but rather

efficient or working causes.

14 Now I call that an euil action, which hath not the reuealed or opened will of God for the end: and contrariwise, I call it a good action whiche hath respect or worketh to the will of God.

Actions some bad, some good.

15 The same, albeit they be causes, so farre as they worke by their owne proper motion, yet in an other respect they are called instrumentes, to wyt, as often and so farre forth as they are moued by an other. As when the hangman by the commaundement of the Magistrate, killeth a man, or when as by impulsion or setting on of the Deuill, men hurte one an other: or when as at the commaundement, and in the name of any, wee doe either good or euill vnto any man.

16 In this kinde of actions, all men see that one & the same worke is attributed vnto two, to wyt, vnto the one as to him that moueth, and worketh by an other, as by an instrument, and to the other, as to him that worketh him selfe, for hee is in such sorte an instrument, that hee also worketh by his owne inwarde motion,

motion, and not simplie, as the Hammer or Axe in the hande of the Smith.

Yea, for this double respect, a double 17
worke seemeth sometime to bee done, insomuch that the one may bee laudable or praise worthie, and the other wicked: as if the Magistrate deliuer a man that is an offendour vnto the hangman to bee executed, there is no man but will worthely praise this worke: but if the hangman beeing moued with hatred or couetousnesse, or any other wicked lust, rather than loking vnto the commaundement of the Iudge, doe kill the same offendor, certainly before God hee cannot escape the crime of murther.

Now let vs apply these things vnto 18
God, whose efficacie or strength, we haue proued before to steppe in, in all things that are done without exception, and in such sort, that by those thinges which hee hath created as by instruments, he doth execute or performe in his time, whatsoeuer hee hath decréed from euerlasting.

Whatsoeuer God doeth is good, 19
All that God doth is good.
seeing from him, whiche is the chiefe

good, no euyll can proceede. But hée doth all thinges. All thinges therefore are good, so farre forth as they are done by God. And that difference of good and euyll, hath onely place in the instrumentes, and in those of whome we haue spoken in the thirteenth proposition.

20 For if these instrumentes be good, and doe loke vnto the opened wyll of God, they worke well, and God also worketh well by them: whereby it commeth to passe, that, that worke is alwayes good: as when good Angels doe that which God commaundeth, and holie men followe, God calling them.

21 Euyll instrumentes, (euyll I say, not by creation, but by corruption) in so farre as they worke, they doe alwayes worke euyl, and therefore they worthelye incurre or runne into God his anger: but so farre forth as God worketh by them, they do serue to the good worke of God, eyther against their wylles, or else of ignorance. For God, by what instrumentes soeuer hée worketh, worketh alwayes well.

Nowe

Nowe he so worketh by those instru- 22
ments, as hee doth not onely suffer them to worke, neither onely moderate or rule the euent or thing that falleth out, but also hee rayseth them vp, stirreth, moueth, guideth, and that which is greatest of all hee createth them, to the ende that hee might worke by them, which he hath appointed: all which thinges God doeth rightly, and without any iniustice.

For as often as one euill man sin- 23
neth either against him selfe, or against an other wicked person, God without any sinne maketh, eyther that the euill man taketh vengeaunce vpon himselfe, or that euyll men shall punishe other euill men, with such punishment as they haue deserued: both whiche workes of God are most righteous: and by such examples of his iudgementes, God lifteth vp and comforteth those that are his.

But so often as wicked men do hurt 24
the good, the wicked men sinne, & in the ende, suffer such punishmentes as they haue deserued: yet neuertheleſſe, by them ỳ Lord chasteneth, instructeth and

strength-

strengthneth his owne, and plainly by the open enemies of his Church maketh his Church glorious.

25 Yet cannot these euyll instrumentes bee sayde to obeye God, because albeit God by them bryngeth his worke to passe, yet they, so farre as in them is, and as concerning their owne counsell and will, doe not the worke of God, but their owne worke for the which they are iustly punished. For albeit whatsoeuer God worketh by the wicked be good, yet whatsoeuer the wicked worke is euill.

A necessarie note to be marked.

26 Neither is this consequent or reason good, God worketh all thinges, therefore hee worketh sinne. For the gilt of sinne agreeth not but to the vicious and faultie qualitie, which is wholy in the working instrument.

27 By reason of this corrupted qualitie, the worke whiche of it selfe is but one, is made some maner of way twofolde and double, insomuch that the one, that is the iust worke of God, directly fighteth againste the other, that is, the vniust

vniuſt woꝛke of man.

Yet God woꝛketh otherwiſe by the good inſtrumentes then by the euyll, foꝛ beſides that he woꝛketh his woꝛk by the good inſtruments, the good inſtrumentes alſo doe woꝛke their owne woꝛke by the ſame foꝛce & efficacie which the Lord giueth vnto the: finally the Lord woꝛketh his woꝛke by them, and alſo woꝛketh in them to will & to perfoꝛme. But by the wicked, as by Satan, oꝛ by men, in ſo far as they are not regenerate oꝛ boꝛne anewe, as often as the Lord executeth oꝛ perfourmeth the iuſt counſelles and decrees of his euerlaſting will, hæ in dæde ſheweth foꝛth his ſtrength and efficacie in his woꝛke by them, either not knowing of it, oꝛ againſt their willes and purpoſes: but yet in ſo farre as they woꝛke their owne woꝛke, the Lord woꝛketh not in them, but letteth loſe the reines vnto Satan, to whom by his iuſt iudgement hæ giueth them ouer being wicked, to be moued and ſtirred foꝛwarde, that they may be caried away of their owne will and his.

28 *God vvorketh not alike by the good and bad inſtrumentes.*

There-

29 Therefore we do not refuse this terme, suffering, or granting, neyther yet came it in our mindes, to say that God so worketh in the euill, as hée doeth in the good. But because that Sophisters haue corrupted the difference of will and sufferance, whiche Augustine no doubt toke of the Grékes, and they receyued from Augustine, therefore doe wée flatly refuse it.

Sufferance and will.

30 For the Sophisters set will agaynst permission, or sufferaunce: wherof doth follow ý God suffreth the things which hée suffreth, eyther against his wil, or at lest wise being idle, & not caring for thē. But contrariwise, least we shoulde eyther take from God his endles and vnmeasurable power, or after the opinion of the Epicures, say as the thing in déede is, that God neither worketh any thing by instrumentes, but willingly, nor yet suffereth the instrumentes to worke, but willingly, yet in suche sorte that whatsoeuer hée worketh, hée worketh most iustly, and whatsoeuer hée permitteth or suffreth, he most iustly suffereth.

And

And God worketh in reſpecte of his 31
owne worke: and permitteth or ſuffe-
reth in reſpect of the worke that the euill
inſtrumentes doe of their owne accorde
worke, or in ſo farre as they are actiue
and not paſſiue inſtrumentes, that we
may kepe ỹ termes vſed in the ſchooles.
Yet doth God iuſtly ſuffer the thing that
theſe inſtrumentes vniuſtly worke, for
becauſe that ſinnes, in ſo farre as they
are ſuffered by God that willeth, are not
ſinnes: but puniſhmentes of ſinne. For
with GOD it is a iuſt thing to puniſhe
ſinnes with ſinnes. But theſe ſelfe ſame
actions in ſo farre as they come from Sa-
tan, and euyll men prouoked by Satan
and their owne concupiſcence or luſte,
are ſo farre ſinnes, whiche the Lorde in
his time doeth iuſtly puniſh. For the
Lorde doeth neuer ſuffer ſinnes ſo farre
as they are ſinnes, nay he doth alwayes
forbid them.

Neyther is this conſequence or 32
reaſon good: God willeth all thinges,
therefore he alloweth all things. For he
wylleth many thinges, and therefore
ſuffereth

suffereth them, not because he simply alloweth of them, but after a certaine sort, for hée alloweth them, so farre as hée suffereth them, euen so farre as they are no sinnes, as wée saide euen nowe: But hée disaloweth & punisheth them, so farre as hée hath respect or looketh vnto the euyll instruments, whose actions they are.

33 These are Augustines wordes, *Enchirid. ad Laurent. Cap. 100.* Great are the workes of the Lord, for they are excellent in all his willes, so that after a wonderfull and vnspeakable maner that commeth not to passe besides his wyll, whiche is done against his will: because it should not come to passe if hee would not suffer it: and doubtles hee suffereth it not vnwilling, but willing. The same Augustine, *Lib. 5. Contr. Julian. Cap. 3.* When as hée had of purpose disputed against them whiche make an idle foreknowledge or sufferance, at length hée bursteth forth into these wordes, We doubtlesse (saith hée) if wee suffer those ouer whome wee haue power, to doe wickednesse before our eyes, shall bee guiltie

Calu. instit. lib. 1. Cap. 18. Sec. 3.

guiltie with them. But how innumerable thinges doth hee suffer (speaking of God) To be done before his eyes, which doubtles if he would not, he woulde by no meanes suffer? And yet he is both iust and good.

34 The whole Scripture beareth witnesse, and verie common sense or reason doth tell vs, that without the will of God nothing is done, no not of those things which seeme most chiefly to come to passe by chance or fortune: as Gen. 27. 20. God is sayd quickly to haue brought the praye vnto Iacob his handes. And Exo. 21. 13. As often as murther is committed at vnwares, the Lorde, sayeth Moyses, caused him to come into thine handes. The selfe same thing is taught as concerning the falling out of Lottes, Proverb. 16. 33. As concerning all the counselles of men, Dan. 4. 32. Of the falling of sparrowes, Math. 10. 29. To be short, of all things without exception, Ephe. 1. 11.

35 And that the will of God, yea and the same most effectually, doth then also

steppe

Coppe in, when as hee worketh by the wicked, may plainly appeare almost in euery leafe of the scripture. So is he said to haue sent Ioseph into Egypt. Gen. 45. 8. So he stirred vp Pharao to declare his power in him, Exod. 4. 21. So hee gaue Dauid his wiues vnto his sonne Absolon, 2. Sam. 12. 11. So hee moued ỹ heart of Dauid to number the people, 2. Sam. 24. 1. So he commaunded Semei to curse Dauid, 2. Sa. 16. 10. So Dauid calleth his enemies the sword ỹ hand of the Lorde, Psa. 17. 13. 14. So the Lorde calleth the Medes and Persians his sanctified, and the instrumentes of his wrath, Esa. 10. 5. and, 13. 6. So he calleth the falling away of the ten Tribes his worke, 2. Paralip. 11. 4. So Iob sayth, the Lord giueth, and the Lord hath taken away, Iob. 1. 21.

So the King of Babilon is compared vnto an Axe and a Sawe, to wyt, because the Lorde executed or brought to passe his worke by him, thinking on no suche thing, Esa. 10. 15. So the godly are afflicted or troubled, by the will and Predestination, or foreordayning of

God,

God, Rom. 8. 29. and 1. Pet. 3. 17. and 4. 19. So there is no euill in the Citie which the Lorde hath not done, Amos. 3. 6. and Ierem. Lamen. 3. 37. 38. Who is hée then, (saith hée) which hath saide, and it commeth to passe, and the Lorde hath not commaunded? Out of the mouth of the Lorde proceedeth there not good and euill.

Goe to then, let for example bée chosen the most excellent, and also the most wicked déede that euer was: The moste excellent, if wée beholde either both the endelesse iustice, and mercy of the father, or the infinite obedience and loue of the sonne: But the most wicked, if wée consider the instrumẽts themselues, to wit, Satan, Iudas, the Iewes, Pilate, and Herode. This déede (we speake of) is, the death of the sonne of God, full of cruelties and reproch. In this fact, if wée deny the euerlasting counsel of God to haue stepped in, wée shall bée convinced or proved to speake falsely by infinite testimonies of the Scripture. For sure it is, that 36.

woe were not chosen before the foundations of the worlde were laide, but only in him appointed to die, Ephes. 1. 4. and 1. Pet. 1. 20. Wherefore hee is also called the Lambe slaine from the beginning of the worlde, Apoc. 13. 8. To wit, not only by the foreknowledge, but especially by the determined councell of God, in so much that Herode and Pilate, although thinking of no suche thing, yet therefore came together, to fulfill such thinges as the hande and counsell of the Lorde had decreede bee done, Act. 4. 28. Therefore hee could not bee taken but at his houre. Iohn. 7. 30. and 8. 29. and 12. 27. For hee was deliuered by the determined counsell of God, and decree before going, Act. 2. 29. And was wounded of God for our iniquities, Esai. 53. 5. For God is hee who spared not his owne sonne, but gaue him for vs all, Rom. 8. 32. Therefore if there were but this one example of God his euerlasting prouidence, whiche neuer is idle, it were abundantly enough to suffice, to cõuince, or reprooue all those

which falsly cry out, that God is made the authour of sinne, whē as we say that nothing commeth to passe, but by the righteous will of God.

And yet doe wee not therefore excuse but rather most sharpelie accuse Satan working in the disobedient children, (Ephe.2.2.) Euen then also when as the Lorde most effectually, or strongly, and most iustly bringeth his worke to passe, both by Satan himselfe, and also by the bonde slaues of Satan, 2.Tim.2.26. Wherefore wee doe euerie where acknowledge and reuerence the goodnesse and iudgements of God, albeit the reason of them many times doe not to vs appeare. And wee condemne both the instrumentes which are euill, and also naughtie and wicked actions, to wit, all the counsels and subtilties of Satan: the enuie of Iosephes brethren, and the selling of their brother: the vngodlinesse and hardnesse of Pharao: Absalon his minde bent to kill his Father, and his detestable incest: the vnadui sednesse also of Dauid himselfe: the wickednesse of 37

Semei; the malice and treacherie of Dauid his enimies: the wicked falling away of Ieroboam, and the ten Tribes: the rauennie of the Chaldeans: the vnsatiable couetousnesse, incredible Lecherie, intollerable arrogancie of the Babylonians? To bee shorte, all the wicked counselles, and most sauage crueltie of the vngodly againste the Church.

God punisheth sinnes, with sinnes.

38 It is also manifest by very manie and most plaine testimonies of the scripture, that God doth punishe sinnes with sinnes, and that with no idle, but verie strong and effectuall, yet notwithstanding, most iust permission or sufferance. For it is hee that giueth Kinges in his anger. Nehem. 9. 37. and Iob. 34. 30. It is hee that causeth to erre, Esa. 63. 17. Because hee mingleth amongest them the spirite of errour, Esa. 19. 14. It is hee which hardeneth and turneth the heartes, which blindeth the eyes, which maketh drunke with the wine of giddinesse, Exo. 4. 21. and 7. 3. and 9. 12. and

10. 1.

10.1. and 11.10. and 14.4. Deut.2.29. Ios.11.20. and 1.Sam.2.25. and 2.Paral. 22.7. Psal.105.25. It is hee that punisheth his contempt, giuing men vp into a reprobate minde, Rom.1.28. And sending the strength of errour to beleeue a lye, 2.Thes.2.11. It is hee which deceiueth Prophets, Ezec.14.9. Finallie, it is hee that sendeth also euill spirites, giuing them commaundement to hurt, & graunting them also efficacie or power to deceiue, as 1.King.22.22.23. and 2.Chro. 18.21.22. Iob.1.12. and 2.16.

These thinges beeing thus manifest by these so plaine testimonies, let the Pellagians, Frœwillians, Annabaptistes, Papistes, and the rest of that filthie rabble, crye out if they liste, till they waxe hoarse, and their heartes ake againe, that wee make GOD the Authour of sinne, from which blasphemie wee are as farre, as they are voide of Christian charitie, in so iudging of vs, ascribing vnto GOD his prouidence the whole swinge in all things.

which as they proceede from him (as hath beene shewed before) are verie good, albeit in respecte of the instruments, whereby it pleaseth him in iustice sometime to worke by, they may bee verie euill.

(:.)

FINIS.

Notes appertaining to the matter of Election, gathered *by the godly and learned Father.* Iohn Foxe.

AS touching the doctrine of Election, three thinges must be considered. *Three things to be noted in the doctrine of election.*

First, what Gods Election is, and what is the cause thereof. 1

Secondly, how Gods election proceedeth in working of our saluation. 2

Thirdly, to whom Gods election pertaineth, and how a man may be certaine thereof. 3

Betweene Predestination and election, this difference there is. Predestination is as well to the reprobate, as to the elect: Election onely pertaineth to them that are saued. *Difference betweene predestination and election.*

Predestination, in that it respecteth the reprobates, is called reprobation, in that it respecteth the saued, is called election, and is thus defined. *Definition of predestination.*

Predestination is the eternall decree-

ment of God, purposed before in himself, what shal befall on all men, either to salvation or damnation.

Election defined. Election is the free mercie and grace of God in his owne will, through faith in Christe his sonne, chosing and preferring to life, such as pleaseth him.

In this definition of election, first goeth before the mercy and grace of God, as the causes thereof, whereby are excluded all workes of the lawe, and merites of deseruing, whether they goe before faith, or come after. So was Iacob chosen, and Esau refused, before either of them began to worke, &c.

The parties of the definitiō examined.

Mercy and grace. Secondly, in that this mercie and grace of God in this definition, is saide to bee free, thereby is to be noted, the proceeding and working of God, not to bee bounde to any ordinarie place, or to any succession of chaire, not to state, and dignitie of person, nor to worthinesse of blood, &c. But all goeth by the meere will of his owne purpose, As it is written: Spiritus vbi vult spirat, &c. And thus loos the outwarde race, and Socke of

Free mercy and grace.

Abraham

Abraham after the flesh refused. Which ſeemed to haue the preheminence. And their ſeede after the ſpirite raiſed vp to Abraham of the ſtones, that is, of the Gentiles. So was the outward Temple of Hieruſalem, & chaire of Moſes, whiche ſeemed to bee of price, forſaken, and Gods chayre aduanced in other nations. So was talle Saule refuſed, and little Dauid accepted: The rich the proude, the wiſe of this worlde reiected, and the worde of ſaluation dayly opened to the poore, and miſerable abiects: The high mountaines caſt vnder, and the lowe vallies exalted, &c.

Thirdly, where it is added in his owne will, by this falleth downe the freewill and purpoſe of man with all his actions, councels, and ſtrength of nature: According as it is written: Non eſt volentis neque currentis ſed miſerentis dei, &c. It is not in him that willeth, nor in him that runneth, but in GOD that ſheweth mercie. So wee ſee how Iſrael ranne long, and yet got nothing:

The free mercie and grace of God in his owne will.

Rom. 9.

the

the Gentiles vnneth began to set out, and yet got the game: So they which came at the first howre, did labour more, and yet they whiche came laste, were rewarded with the first, Math. 20. The will of the Pharisee seemed better, but yet the Lordes will was rather to iustifie the Publicane, Luke. 18. The elder sonne had a better will to tarry by his Father, and so did in deede: and yet the fat Calfe was giuen to the younger sonne that ranne away, Luke. 15. Whereby wee haue to vnderstande how the matter goeth not by the will of man, but by the will of god, as it pleaseth him to accept, according as it is writte: Non ex voluntate carnis, neque ex voluntate viri sed ex Deo nati sunt, &c. Which are borne not of the will of the flesh, nor yet of the will of man, but of God. Furthermore, as all then goeth by the will of god only, and not by the will of man. So againe heere is to bee noted, that this will of God, neuer goeth without faith in Christe Iesus his sonne.

Math. 20.

Luke 18.

Luke 15.

Ioh. 1.

Gods mercy in causing the elect neuer includeth the condition of faith in Christ.

And

And therefore, fourthly is this clause added in the definition through faith in Christ his sonne: which faith in Christe, to vs warde maketh altogether: For first it certifieth vs of Gods election: for whosoeuer will bee certaine of his election in God: let him first beginne with this faith in Christe, which if hee finde in him to stande firme: Hee may bee sure, and nothing doubte, but that hee is one of the number of Gods Elect. Secondly, the saide faith and nothing els, is the onely condition and meanes whereupon Gods mercy, election, vocation, and all Gods promises to saluation, do stay according to ỹ wordes of S. Paule: Si permanseritis in fide, &c. If yee abide in the faith. Colloss. 1. Thirdly, this faith also is the immediate and next cause of our iustification simply without any other condition annexed. For as the mercy of God, his grace, election, vocation, and other precedent causes, doe saue and iustifie vs vpon condition: if we beleeue in Christ, so this faith in Christ.

The free mercy and grace of God in his owne good will through faith in Christ his sonne our Lord.

Faith is the only condition whereby Gods grace doth saue vs.

Chriſte without condition, is the nerte and immediate cauſe, which by Gods promiſe worketh our iuſtification. Acording as it is written: Crede in dominum Ieſum & ſaluus eris tu & domus tua. Beleeue in the Lorde Jeſus, and thou ſhalt bee ſaued, thou and thy whole houſe, Acts. 16. And thus much touching the definition of election, with the cauſes thereof declared, which you ſee now to be no merites nor workes of man: whether they goe before or come after faith, but onlie the meere mercy of God through faith: for like as all they that bee borne of Adam, doe taſte of his malediction, though they taſted not his Apple: So all they that bee borne of Chriſt which is by faith, take parte of the obedience of Chriſte: Although they neuer did that obedience themſelues, whiche was in him. Rom. 5.

Acts. 16.

Faith only is the immediate cauſe of our iuſtifying.

Now to the ſecond conſideration: Let vs ſee likewiſe howe and in what order, this election of GOD procedeth in chooſing and electing them which bee ordained to ſaluation, which order is this. In them

them that bee chosen to life first. Gods mercie and free grace bringeth forth election: Election worketh vocation, or gods holy calling: Which vocation through hearing bringeth knowledge, and faith of Christe. Faith through promise obtaineth iustification: Iustification through hope waiteth for glorification. Election is before vocation, and faith commeth in time: Iustification and glorification is without ende.

Grace.
Election.
Vocation.
Faith.
Iustification.
Glorification.

Election depending vpon Gods free grace and will, excludeth all mans will, blinde fortune, chaunce, and all peraduentures, vocation standing vpon Gods election, excludeth all mans wisedome, cunning, learning, intention, power, and presumption: Faith in Christ proceedeth by the gift of the holy Ghost, and freely iustifying man by Gods promise: excludeth all other merites of men, all condition of deseruing, all workes of the lawe: both Gods lawe and mans lawe, with all other outward meanes, whatsoeuer.

Free
Mans freewill.
Blinde fortune.
Mans wisedome.
Mans learning.
Mans merites.
Workes of the lawe excluded frō the causes of our saluation.

Iustification comming freely by faith, standeth

standeth sure by promise without doubt, feare, or wauering in this life.

Glorification pertaining onely to the life to come, by hope is loked for.

Grace and mercy preuenteth.

Election ordaineth.

Vocation prepareth and receiueth the worde whereby commeth faith.

Faith iustifieth.

Iustification bringeth glory.

Election is the immediate and next cause of vocation, vocation which is the working of Gods spirite by the worde, is the immediate and next cause of faith.

Papistes ofsound the doctrine of election.

Fa Faith is the immediate and next cause of iustification, and this order, and connexion of causes is diligently to bee obserued, because of the Papistes which haue miserably confounded and conuerted this doctrine thus, that almighty god so farre forth as hee foreseeth mans merites before to come: so doth hee dispence his election, Vt Dominus pro cuiusque meritis fore preuidet, ita dispensat electionis gratiam. And againe: Nullis precedentibus

cedentibus meritis dominum rependere electionis gratiam, futuris tamen concedere: That is, that the Lord recompenseth the grace of election not to any merites going before: But yet graunted the same to the merites which follow after, as though we had our election by our holinesse that followeth after, and not rather haue our holinesse by Gods election going before.

But wee following the Scripture, say otherwise, that the cause onely of Gods election is his owne mercy, and the cause onlie of our iustification is our faith in Christ, and nothing els. As for example, first concerning election, if the question bee asked: Why was Abraham chosen, and not Nachor: Why was Iacob chosen, and not Esau: Why was Moses elected, & Pharao hardened: Why Dauid accepted, and Saule refused: Why se we bee chosen, and the most forsaken. It cannot bee answered otherwise, but thus, because it was so the good will of God.

In

That vocation beareth here wbich is after purpose.

In like maner touching vocation and also faith if the question bée asked: Why this vocation and gift of faith was giuen to Cornelius the Gentile, & not to Tertullus the Iewe: Why to the poore, to the babes and little ones of this worlde, of whom Christ speaketh: I thanke thée Father, whiche hast hid this from the wise, &c. Mat. 11. Why to the vnwise the simple abiectes, and outcastes in this worlde, of whome speaketh Saint Paule. 1. Cor. 1. Yée sée your calling my brethren howe not many of you, &c. Why, to the sinners and not to the iust: Why the beggers by ỳ high waies were called, and the bidden guestes excluded: wée can goe to no other cause but to Gods purpose and election, and say with Christe our Sauiour: Quia Pater sic complacitum est ante te. Yea Father, for so it seemed good in thy sight. Luke. 18.

Vocation bringeth faith.

Iustification by Iustworks.

And so for iustification likewise, if the question bée asked: why the Publicane was iustified, and not the Pharisée. Luke. 18. Why Marie the sinner, and

and not Simon the Leaper: Luke.11. Why harlottes and Publicans, goe before the Scribes & Pharisées in the kingdome. Math.21. Why the sonne of the frée woman was receyued, and the bondwomans sonne being his elder reiected. Gen.21. Why Israel whiche so long sought for righteousnesse, founde it not: and the Gentiles which sought not for it, founde it. Rom.9. Wée haue no other cause hereof to render, but to say with Saint Paule: because they sought for it by workes of the lawe, and not by fayth: Which fayth as it cõmeth not by mans will, as the Papistes falsly pretendeth, but onely by the election and frée gyfte of God: so it is onely the immediate cause, whereunto the promise of our saluation is annexed, according as wée reade: And therefore of fayth is the inheritance giuen. As after grace, that the promise might stande sure to euerie séede. Rom.4. Item in the same Chapter: Fayth beléeuing in him which iustifieth the wicked, is imputed to righteousnesse.

The Papistes falsly pretendeth that Actus credendi, is in mans power. Col.1. lin.4.

How faith and election are linked together in the act of iustifying.

And thus concerning the cause of our saluation, yee see howe fayth in Christ: onely and immediatelie without anye condition doth iustifie vs, being so lynked with Gods mercy and election: that whersoeuer election goeth before, there fayth in Christ must needes followe after. And againe, whosoeuer beleeueth in Christ Iesu through the vocation of God, hee must needes bee partaker of Gods election.

The third consideration.

Whereunto resulteth now the third note or consideration, which is to consider, whether a man in this lyfe may bee certaine of his election. To answere this question, wee haue first to vnderstande: that although our election and vocation simply in deede bee knowne to God onely himselfe a Priore: yet notwithstanding it maye bee knowne euerie particular faithful man a Posteriore: that is, by meanes: whiche meanes is fayth in Christ Iesus crucified, for so much as by his fayth in Christ, a man is iustified, and thereby made the childe of

Election knowne to God simply.

Election knowne to man by meanes.

of saluation, reason must nedes leade the same to bee then the chylde of election chosen of God vnto euerlasting lyfe: for howe can a man be saued but by consequence, it followeth that hee must bee elected.

Fayth is the meanes whereby we be certified of our saluation. De electione iudicandum est A posteriore.

And therefore of election is truely sayde, De electione iudicandum est A posteriore: that is to saye, We must iudge of election by that whiche commeth after, that is, by our fayth and beleefe in Christ: which fayth although in time it followeth after election: yet is it the proper and immediate cause alligned by the Scripture: whiche not onely iustifieth vs, but also certifieth vs of the election of God.

Election first knowne to God, and last opened to men.

Wherevnto, likewise well agreeth this saying: Election albeit in God, it bee the first, yet to vs it is the last opened. And therefore beginnyng first with creation: I come from thence to redemption, and iustification by fayth, and so to election. Not that fayth is the cause efficient of election: beeing rather the effecte thereof, but is to vs the

cause certificatorie, or the cause of our certification: whereby wee are brought to the feeling and knowledge of our election in Christ. For albeit that election first be certaine in the knowledge of God, yet in our knowledge fayth onely that we haue in Christ, is the thing that giueth to vs our certificate and comforte of this election.

Alle

Wherefore whosoeuer desireth to be assured that he is one of the elect number of God: let him not clyme vp to heauen to knowe, but let him descend into him selfe, and there search his fayth in Christ the sonne of God: Which if hee finde in him not fayned, by the working of Gods holy spirite accordingly: thereupon let him staye, and so wrappe hun selfe wholy, both bodie and soule, vnder Gods generall promise, and cumber his head with no farther speculations: knowing this, that whosoeuer beleeueth in him, shall not perish, Ioh. 3. Shall not be confounded. Rom. 9. Shall not see death. Ioh. 8. Shall not enter into iudgement. Ioh. 5. Shall haue euerlasting life. Ioh. 3. 7. Shall

Loorte man to staie him selfe vpon Gods generall promise.

3.7. Shall bée ſaued. Math.28. Act.16. Shall haue remiſſion of all his ſinnes. Act.10. Shall be iuſtified. Rom.3. Gal.2. Shall haue flodes flowing out of him of water of lyfe. Ioh.7. Shall neuer dye. Ioh.11. Shal be rayſed in the laſt daye. Ioh 6. Shall finde reſt to his ſoule, and ſhall bée refreſhed. Math.11.

Nowe then forſomuche as wée ſée fayth to bée the grounde whereupon dependeth the whole condition of our iuſtifying: let vs diſcuſſe in lyke maner, what is this fayth, whereof the ſcripture ſo much ſpeaketh of, for the more plaine vnderſtanding of the ſimple. For many kyndes there bée of fayth: As a man maye beléeue euerie thing that is true: yet not euery trueth doeth ſaue, neyther doeth the beléeuing of euery trueth iuſtifie a man: He that beléeueth that God created all thinges of naught, beléeueth trueth: Hée that beléeueth that God is a iuſt God, that hée is omnipotent, that hée is mercifull: that hée that is true of promiſe beléeueth well, and holdeth the

What faith is.

Diuers kindes of fayth.

Euerie trueth hath his faith. But euerie trueth iuſtifieth not

no more doth euerie fayth.

trueth. So hée that beléeueth that God hath his election from the beginnyng, and that hée also is one of the same electe and Predestinate, hath a good beléefe, and thinketh well. But yet this beléefe alone, excepte it be seasoned with an other thing, will not serue to saluation: As it auayled not the olde Iewes, which so thought of them selues, and yet thinke to this daye: to bée onely Gods electe people.

Fayth the action. Christ the obiect of fayth. Fayth and Christ are relatiues.

Onely the fayth whiche auayleth to saluation is that, whose obiect is the bodie and passion of Christ Iesus crucified: so that in the acte of iustifying these two: fayth and Christ haue a mutuall relation, and must alwayes concurre together, fayth, as the action which apprehendeth: Christ as the obiect whiche is apprehended.

Christ vvithout fayth saueth not.

For neyther doth the passion of Christ saue without fayth: neyther doeth fayth helpe, except it be in Christ. As wée sée the bodie of man sustayned by bread and drinke: not except the same be receiued,

and

and conueyed into the ſtomacke, and yet neyther doeth the receyuing of any thing ſuſtaine mans bodie, except it be meate and drinke, which haue power to giue nourishment. In lyke ſorte it is with fayth: for neyther doeth the beléeuing of euerie thing saue. But onely fayth in the blood of Chriſt: neyther doeth againe the ſame blood of Chriſt profite vs, except by fayth it be receiued: And as the ſunne béeing the cauſe of all lyght, shyneth not but to them onely which haue eyes to ſée: nor yet to them neither, vnleſſe they will open their eyes, to receyue the lyght: So the paſſion of Chriſt is the efficient cauſe of ſaluation: But fayth is the condition whereby the ſayde Paſſion is to vs effectuall.

Fayth without Chriſt ſaueth not.

And that is the cauſe, why wée ſaye with the Scripture, that fayth onelye iuſtifieth vs, not excludinge thereby all other externe cauſes, that goe before fayth: As grace, mercye, election, vocation, the death of

Grace. Election. Vocation. Chriſtes death, cauſes externe of our ſaluation.

Fayth onely inwerne cause of mans salvation.

Christ, &c. All which be externe causes working our salvation through fayth. But when wée saye that fayth onely iustifieth vs: the meaning thereof is this, that of all internall actions, motions, or operations in man, giuen to him of God, there is no other that contenteth, and pleaseth God, or standeth before his iudgement, or can helpe any thing to the iustifying of man before him: but onely this one action of fayth in Christ Iesu the sonne of God.

Faith is an action in man, but not of man.

Vertues and workes of charitie, though they bee good gifies of God in man, yet they serue not to iustification.

For although the action of prayying, fasting, almes, patience, charitie, repentance, the feare and loue of God bée his gyftes in man, and not of man, giuen of God to man: yet bée none of all these actions in man, imputed of God to saluation, but onely this one action of fayth in man, vpon Christ Iesus the sonne of God. Not that the action it selfe of beléeuing: As it is a qualitie in man doeth so deserue: but because it taketh that dignitie of the obiect. For as I sayde in the acte of iustifying: Fayth, as it is an action in man, is not to be considered alone:

lone: but must euer goe with this obiect, and taketh his vertue thereof. Lyke as the loking vp of the olde Israelites, vyd not of it selfe procure any health vnto them: but the promise made in the obiecte, whiche was the brasen Serpent, wherupon they loked: gaue them health by their loking vp. Euen so after lyke sort, are wee saued by our fayth, and spirituall loking vp to the bodie of Christe crucified, which fayth to define is this.

Faith taketh his dignitie of his obiect.

Looking vp to the brasen Serpent, and beleeuing vpon the bodie of Christ compared.

To beleeue Iesus Christ to bee the sonne of the lyuing God, sent into this worlde: by his death to satisfie for our sinnes, and so to receiue the same.

And thus much touching election and fayth, with the order and explication of the causes necessary to bee considered in our saluation: whereby maye appeare howe for the pretenced Catholiques dooe swarue from the ryght minde of the Scriptures: For where the Scriptures in declaring the causes of saluation, doe sende vs onely to fayth, as the onely condition, whereby these causes haue

The errour of Papistes, peruerting the minde of Gods Testament, howe and wherein.

their worʒking: these Catholiques doe quyte leaue out fayth, and in stæde thereof, place in other conditions of merites, wilworʒkes, pardons, masses, and especiall auricular confession, with penance. and satisfaction foʒ our sinnes.

&c.

FINIS.

A briefe Treatise of Predestination, with certaine Answeres to the obiections of the Aduersaries of this doctrine, written by Anthonie Gylbie.

WHereas three yéeres agoe, dearely beloued, I did write of this matter of Election & Reprobation, which is called predestinatiõ, in a certaine Commentarie vpon the Prophete Malachie, by the occasion of this text: *I haue loued* Iacob, *& I haue hated* Esau. The which Treatise by the rage of persecution, partly perished, and part dyd come of late to my handes: accompting this doctrine so necessarie, that vpon all occasions it ought with reuerence to be vttred to the glory of God, which so wonderfully appeareth in this his riche mercie towards vs, whom hée chooseth from the filthe of sinne, to serue him in righteousnes, and to the beating downe of our corrupt nature, which without this, either mouteth by pride, vnto presumptiõ,

The doctrine of Predestination vpon all occasions to be vttered with reuerence.

or

or falleth by infidelitie to desperation. Because that without some taste of this diuine prouidence in Predestination, there can be no fayth, but either a doubtfull wauering, leading to dispaire, which we haue left in the Papistrie whiles we loked to our owne weaknesse and infirmitie, not able to endure one houre in the way of righteousnesse: or else a vaine presumption of feyned holinesse, whiles wée beholde our owne beléefe and good workes, or the perfection that we do imagine in our own selues, as do the Annabaptistes. Therefore I thoughte it good according to my simple Talent, to testifie this truth againe vnto the worlde, at the Printing of this worthie Table of the great lerned man, Master Beza, which is set forth in French, Latin, and Italiã, and now into English, translated by our brother W. Whittingham: wherein is most euidently set forth before our eyes the chiefe ground of this doctrine, and the principall poyntes thereof are so déepely opened, that there séemed to want nothing that was possible in fewe lynes to be

A commendation of Beza his table of Predestination.

be vttered: yet for the shortnesse, therein all thinges cannot be contained, but that some briefe lessons for ỹ vnlearned (who hath not their senses fully exercised with such deepe sentences) may well be adioyned, as euerie man hereafter shall hereunto be moued by the spirit of God working in their heartes (that many bearing witnesse to the trueth of this most profitable doctrine nowe reuealed) the mercies of God in chosing his children, may more and more, day by day bee disclosed: and by the witnesse of diuers consenting together in one, God the Father of our Lord Jesus Christ may be glorified. For herein chiefly standeth his praise, honor, and glory, that these his wonderful mercies towarde his Electe may be praised. Nowe there is no meane more apte, nor doctrine more conuenient to establish the fayth of the Saintes, than to certifie by the Scriptures, that God hath chosen them before the beginning of the worlde to be holie to him selfe, and so written their names in the booke of lyfe in the heauens, that all their saluation resteth

wholy

wholy vpon his handes and holy counsel ỹ can by no meanes be altered or chaunged, so that neyther death, Deuill, nor hell, dare nowe accuse them that are by adoptiõ grafted in Christ, who are called of the eternal purpose: because it is God that iustifieth, and who dare condemne them? It is Christ that is giuẽ for them, & how shal not all things with him be giuen to them also? For thẽ that hée knew before, them he ordained before, ỹ they should be lyke fashioned to the image of his sonne, and whom hée appoynted before, those also hée called, and whom hée called those also he iustified, & whom hée iustified those also hée glorified, that his eternall purpose and counsel of God, beeing once reuealed to his Saintes, by the effectuall vocation and calling, which is the iustification of faith wrought in their heartes by the holy spirite, they can no longer doubt neither of Election, Predestination, saluation, or glorification. Neither can any thing more beate downe mans nature, and the pride of his vaine heart, than to behold ỹ maiestie of God,

making

making them by grace so farre vnlyke one to the other, who were both one, altogether by nature the childrē of wrath, of vengeance, & damnation: as the wonderfull example of Iacob & Esau doth declare, of whō the Lord pronounceth that he loueth ỳ one, & hateth the other, before they were borne, & the terrible sentence agaynst Pharao, whome the Scripture affirmeth that God rayled vp to shewe vppon him his power, and hardened his heart, to make his name knowne, & such like, which euery wher are set before our eyes, to cause man to fall downe before God, and to feare his iudgementes. *Pharao.*

But our Aduersaries obiect against vs, that this doctrine is an offence to many, and that some abuse it to carnal libertie. *Obiection of the aduersaries.*

I doe answere, that Christe is a stumbling stone to many, and all the doctrine of the Gospell is likewise slaundered by the euill conuersation of others: yet may wée not prohibite the swéet floures from the Bées, because Spiders sucke thence their poyson, no more than wée maye stoppe the Sunne to shyne, because it *Answere.*

hur-

hurteth sore eies. But that it may be the glad tydings of saluation to the assurãce of the fayth of the one, and a cleare testimony of cõdemnation of the other, to the beating downe of the pride of man, this glorious counsel of the mightie GOD, ought vnto all in this cleare reuelation of the Gospell, to be offered, opened, and published.

Wherfore by the good will of God, we entend to speake of this greate matter, none other wayes, neither in any other sorte, then the open Scriptures shal approue our sayings. Therfore we say with the holy Apostle Saint Paule: Blessed bee God the Father of our Lorde Jesus Christ, which hath blessed vs with al spirituall blessinges in heauenlye thinges vnto Christ, lyke as he hath elected and chosen vs in him before the foundations of the worlde were layde, that wee should be holy and blamelesse before him by loue, who hath predestinate vs, that hee myght freelye chose vs to bee hys children by Jesus Christ. Ephes. 1. And thoughe there come some wicked men, which

whiche were long before appointed to this iudgement, which doe turne ỹ grace of our god to lasciuiousnes and wantonnesse, as holy Iude saith: yet knowe wee that wee are chosen by Iesus Christ that the glory of his grace, his fauour & mercy towards vs might be praised. For we are the elect and chosen kindred, and his people by purchase, that we should shew the vertue of him which hath called vs forth of darknesse into this maruellous light.

This people ordained to saluation only beleeueth, Acts. 13. For this Elect people only was Christ sent into this world. To them only is the word of saluation sent, as Peter saith: To the Elect by the foreknowledge of God the Father, 1. Pet. 1. Then to know what this election of god is, and what in the scriptures it doth signifie. Wee describe and define election to be the free choice of the good will of the almightie God, appointing and prescribing in the booke of life before the beginning of the world, whom hee will haue to bee saued, and counted amongest the iust.

God his elect only beleeue.

Election what it is.

Whom hée will haue holy and without fault before him to bée his children, by adoptiõ to set forth his glory. This choise, his chosing, this aforeappointed purpose and ordinance of God, is abundantly set forth in the first Chapter to the Ephesians. That this commeth of the frée will of God & his only grace, frely without our deseruing (contrarie to the vaine opinion of the Papists and Anabaptists) the same Chapter & the next chapter following doth plainely testifie. Ephes. 1. 2. And most euidently, the Lord in his maiesty, speaking to his seruant Moses. Exod. 33. declared all this to stande of his mercie, saying, I will haue mercy vpon whom it liketh me, and I will shew mercy where it shall be my pleasure, for so is the meaning of those wordes, I will haue mercy vpon whom I will haue mercy. Paul also declaring in this place the worke of God betwixt these two children Iacob and Esau, Romans. 9. saith thus of this frée Election, when Rebecca was with childe with one & the same father Isaac, before the children were borne, when they

From whence election commeth.

they had neither donne good nor bad, (that the purpose of God which is by Election might stande, it was saide to her, not for the cause of workes, but by the grace of the caller, the elder shal serue ỹ younger. As it is written, saith he: Iacob I loued, but Esau I hated. Of the booke of life, Moses speaketh, Exod. 32. And Christe himself, Luk. 10. Saying to his apostles: Ioy you and be glad, for your names are written in the book of life in the heauens. And in the 69. Psalme it is spoken against the wicked. Let them not be written amongst the Iust, and put thē forth of the booke of life. And against the false Prophet. Ezechil. 13. Hée shall not bée in the counsell of my people, nor written in the books of the house of Israel. There bée two finall causes also of this eternall purpose of the Election, the which Paule rehearseth in the first Chapter to the Ephesians, the one toucheth GOD, the other pertaineth to man. Hée hath Elected vs before the foundations of the worlde (saith the Apostle) ỹ wée might be holy & without blame. And this answe-

Two final causes of election.

I.

reth the wicked, which would abuse the mercies of God to their lust. Againe it followeth, He hath predestinate vs, that he might chose vs to be his children, that his name may be praised. And this stoppeth the mouthes of all our aduersaries that say, that this doctrine is not to the praise of God: so that they must cease to slaunder this doctrine, vnlesse they will hinder the glory of God, and denie the open Scriptures.

Election taken two waies.

Now it is to be noted and marked diligently, that this word Election is take after two sortes in the Scripture, sometimes as it signifieth absolutely the free choice, will, and appointment of GOD, without the respect of the reuelation of the worde and message of saluation. And thus speaketh the holy Apostle S. Paule of election, saying of the carnall Iacob: They were enimies concerning the gospell for your cause, but concerning the election they are beloued for their parents. For the gifts of God, and his calling are such, that hee cannot repent. Euen as you once were misbeleeuers from God, but

1 Absolute.

but now haue attained mercy, by their misbelief, that they should attaine mercy also.

This Election expresseth absolutely the secrete purpose of God, without the respect of reuelation of the worde, or any of our works following. Under this first kinde of election were those hundred and twentie thousand, which God did chose & keepe vnto himself in Niniuie amongst the Idolaters, and the seuen thousande which God did leaue for himselfe in Israel, in the thirde booke of Kinges the 19. Chap. Yea, those ý yet are not, are thus elect, chosen and amongst all natiõs both Iewes in this long blindnes, and banishment from their countrie amongest the Turkes in their idolatrous wickednes, yea amongest the Edomites, the Sabees, the Indians, and Ethiopians.

The first kinde of election, secrete, and knowne to God only.

And in the late blindnesse of the popish Church, wherein wee together with our fathers were altogether idolatrous, all Hypocrites and counterfet Christians, this absolute Election whereby the merciful Lord GOD did reserue and keepe

his chosen vnto him in all places, all ages, all countries, without respect of persons did most euidently appeare. Howbeit this secrecie of Election must onely bee left to the Maiestie of God where, when, howe, and whome hee thereby saueth and sheweth his mercy. For, to the blinde iudgement of man all these people rehearsed, and suche like seemeth reiect, reprobate and cast awaye, as appeareth by Ionas condemning the Niniuites, by Elias condemning the Israelites and a long while, vntill God had by miracle from Heauen deliuered him from that errour, vnto the chiefe Apostle Peter, iudging all the Gentiles to bee a polluted people, farre from the fauour of God.

Two kindes of Election reuealed to God his chosen.

The seconde kinde of Election is set forth and knowne, euident and open by the spirite of God, working in the hartes of the Elect and chosen by faith, and trust in God his promises through Christ, teaching vs that we are the children of God chosen to himselfe by Iesus Christ, from the beginning, and therefore preparing

vs to an holy and blameleſſe life, to the laude & prayſe of the grace of God. The which Election beſides the daily experience of our conſciences may bée approued by the teſtimonies of theſe Scriptures compared together, Eſa. 59. Rom. 8. Epheſi. 1. Coloſ. 3. and a verie briefe and perfecte deſcription of this Election 2. Theſ. 2. in theſe wordes. Wée ought to thanke God that he hath choſē you from the beginning, by the ſanctifying of the ſpirite and the beliefe of the truth, to the which he hath called you by our goſpell, to attaine the glory of our Lorde Jeſus Chriſte. By this gracious election was Iacob dearely beloued in his Mothers wombe, and Ieremie knowne vnto God before hée was faſhioned in his mothers wombe. Ieremie 1. And to bée ſhort, all other the Electe of God are thus choſen, ſanctified, & beloued from the beginning frō before the foundations of the world frō euerlaſting to euerlaſting. For there is no chaunge of time with God, ſeeing that all thinges are preſent in his ſight. For vnto him a thouſand yéeres are but

one day, but the course & change of times are in vs, our dædes, our knowledge, in mans chaungeable wisedome.

The vse of this election.

This election must of necessitie driue downe the pride wee haue of our owne strength, our owne power, our owne nature, our owne frée will, our owne merits, our owne iustification of our owne woorks, and bring vs to the feeling of the mightie power of God, which worketh all in all thinges, to the restoring of all thinge in our Christ, both in heauen and earth, by whom we were called into this state, long before appointed according to his purposed pleasure, by whose power all thinges are wrought, that wée may boldly say with the apostle, who dare lay any thing to the charge of the elect of god: It is God that iustifieth, who is hée that can condemne? Who can separate vs (which are this chosen Iacob) from the loue of God.

Can affliction? Can anguish? Can persecutio? Can hunger? Can nakednes? Can perill? Can the sword? For I am persuaded, saith hée, that neither death nor life,

nor

nor angel, nor power, nor things present either things to come, neither height, nor depth, neither any creature can separate vs from the loue of God in Christe Iesu our Lord. Loe, this is the loue wherwith the Lord loueth his Iacob, whereby wee say: O heauenly Father, Lord of heauen and earth, it hath pleased thee that thou might shewe thy great goodnesse most liberally & freely towards vs, before that wee were, & therfore before we had done either good or euill, without any our merites or deseruings, only through thy free mercy to elect and chose, ordaine and appoint vs heires of euerlasting life, & therby to make all things pertaining to our saluatiõ, so firme and sure, that they cannot stagger, wauer nor faile. Where contrariwise if they did hang of our worthines, we should euer be doubtfull because euery man is a lyar, & all our righteousnesse is like a spotted cloath, and nothing but counterfet hypocrisie, wayed in the ballance of seuere iustice. But the grace of this thy free Election maketh vs most certaine and sure, seeing no Creature

is able to take out of thy hande, O God. Wherefore wee doe laude and magnifie thy name, worlde without ende. So bee it.

Reprobation. Now after this doctrine of election, and loue of God towarde Iacob, the hating & reprobation of Esau, must likewise be declared, & though the aduersaries of this doctrine do seeme to deny that there is any such Reprobation of the wicked, yet the wordes are so plaine in Malachie and Romans. 9. that nothing can be more euident. For what can bee more plainely spoken for this purpose, then that God shoulde saye before the children were borne, that hee hated Esau. What was this hatred, but the Reprobation, Reiection, & condemnation by God his owne mouth of this wicked Esau, like as in the last verse of the first Psalme, where it is said, that the Lorde knoweth the waies of the iust, (that is) he hath them written in his booke in the heauens, he loueth thē as is said of Iacob, he hath such care ouer them, that they cannot fall, but vnto the glory of GOD, and their owne commoditie

modity, & by the course of the contraries cõpared together in that Psalm: it should be added, the Lord knoweth not the wicked, like as Christ saith it shalbe answered vnto them, I knowe you not: the latter part of the verse is that the way of the wicked shall perishe, so that it appeareth to bée all one, not to bée elected, accepted, and knowne of God, and to perishe, and to bée as a Reprobate condemned. And Fœlinus forth of Kymhy doth note, that that part of the last verse of the 2. Psalme: God being angrie, you shall perish forth of the way, doth expounde this of the first Psalme, so that the Election, knowledge, loue, and fauour of god, and eternall saluation cannot bée separate: Like as his anger and hatred, reprobation and condemnation consequẽtly doe followe, in Caine, Esau, Pharao, Iudas, the Pharisées, and like obdurate persons, so manifestly vttering thẽselues to bée of that sorte whom God alwayes hated: The Children not of Abraham, but as Christe answereth vnto them, of their father the Diuell, who was a mur-

therer

therer from the beginning, like as his childzen haue bẽn also euer since the beginning of the wozld, and therefoze must of necessitie bee hated of the most mercifull Lozd, who is compelled by the ozder of his wozkes, to vse these wicked roddes and cruell scourges, foz the chastisement of his childzẽ, doing many times ẏ wozk strange from his nature, that he may doe his wozk of his mercy, peculiar vnto his nature: And than vtterly breake, hate, reiect, & cast away into euerlasting fire, & vtter destruction this rodde and scourge, like a most mercifull Father, fauouring his childzen & hating the rod. Like as hee saith by his prophet: Woe vnto Assur the rodde of my fury, and the staffe of my indignation, and after promiseth to breake the staffe & cast away the rodde, Psal. 10. Suffering in the meane season, yet these instruments of his wrath prepared vnto destruction, with great patience, foz this ende that hee may vtter the riches of his glozy, towards ẏ vessels of glozy, which hee hath prepared vnto glozy.

Pharaon.

Thus was Pharao the manifest scourge

and

and rod of God, to correct, to chastice, and to exercise the Israelites, and to spreade the power of God through all the world. Therefore was Moses sent vnto him, with the rod of God his mightie mercie, to breake in sunder the rodde of chastisement. And the Lorde said vnto Moses, I haue appointed thée to bée the God of Pharao, and Aaron thy brother shall bée thy Prophet, thou shalt speake vnto him all that I commaund thée. And hée shall speak vnto Pharao, to let go the children of Israel forth of his lande. But I will harden his hearte, saith the Lorde, and I will multiplie my signes and wonders in Egypt, and hée shall not heare you. And I will bring mine armie and people forth of the land of Egypt, by mest great iudgementes, and the Egyptians shall knowe that I am the Lord. Exo. 12.

Againe the Lorde saith, Nowe shall I stretche my hande to strike thee, and thy people with a plague, and thou shalt perishe from the earth, for therefore haue I caused thée to stande (for so is

the

the Hebrewe worde) that I may shewe in thee my strength, and that my name may be renowmed through all the earth. Exod. 9. Then the Lorde sendeth a great haile, so that feeling the hande of God the tenth time, Pharao was compelled to crie: The Lorde is iust, and I and my people are sinners, as followeth in the same Chapter. Yet for all this the Lorde hardeneth his hart, that he pursueth the children of Israel to his owne destruction. Exod. 14. So that resisting the power of God, he perisheth in this worlde, and in the worlde to come, hee is appointed to the everlasting fire, prepared for the Diuell and his Angelles, by the iuste iudgement of the Almightie Lorde: who being refused and so openly resisted, iustly doth giue ouer the wicked to their owne Reprobate mindes, with greedinesse to fulfill their fleshly desires, and obstinate purpose to prosecute y whiche the Diuell and the worlde willeth them to doe, and causeth them to heape vpon their owne heades, their owne damnation, treasuring and storing vp all their

lifs

like long, workes deseruing the wrath of God against the day of his wrath and vengeance, as the Apostle saith to the Romans.

This Reprobation then is the declaration of God his seuere iustice and iust iudgement, against the Serpent and his seede, whome, by the word of his eternall wisdome hee hath accursed from the beginning, & appointed to euerlasting torment. The which work necessary for the procéeding of God his holy prouidence, Eternall and neuer ceasing Regiment, and gouernance, because it is the worke of the will of the mightie God, which is the very law, equitie, and iustice it selfe, frée from all affections, farre from all faulte, crime, or sinne: It ought to bée knowne vnto vs all, that all flesh may tremble, and consider before whome it standeth, euen before that great Lorde & mightie god, who hath power both ouer the body and soule to cast into Hell fire. To whom no man may say: what doest thou? Being like the clay in the Potters hande, or the staffe or are in the hande

of

of the ſmiter. Who offendeth againſt no law, becauſe his godly will is the lawe it ſelfe, & to know his pleaſure, is to know the law, to followe his will, is to doe the lawe, ſo ỳ of neceſſitie this great Lord is ſo farre and frée from all ſinne, that nothing is good but that which is wrought by him, nothing can be euill that he worketh in his creatures. Nó, the fall of Lucifer the father of the reprobate, doth vtter his Maieſtie, doth ſhewe his iuſtice, which old Satan and father Diuel, was worthily caſt downe into the bottome of Hell, and eternally condemned to euerlaſting paine and torment, becauſe he did ſo ambitiouſly and proudly climbe vp aboue his appointed place in the heauens. And where the malice of this olde Serpent, cauſed Adam the firſt man too moũt aboue his eſtate, to deſire to know good and euill, like a GOD, the meruellous mercy of GOD, and ineſtimable loue towardes mankinde cauſed and compelled this wicked worke of the ſerpent to ſerue his glory, and to turne to our great commoditie and profit, in that hée rayſeth of the ſéede of man another

Adam,

Adam, moſt innocent and holy, againſt whō no Deuill, neither any helly power may preuayle, by whom we are not only reconciled vnto God, & doe obtaine pardon for this offence, but wée are borne a newe, and as it were againe created into greater glorie by farre, than wée were at the firſt: for the firſt man had onely a promiſe to liue in the earthly garden ſo long as hée did not eate of the forbidden fruite, wée haue the promiſe of the heauenly Paradice, and euerlaſting pleaſures. Hée had earthly meate and fruite, we haue the heauenly Manna which feedeth into life euerlaſting. He was created to worke in the garden works naturall, wée are renued vnto workes ſupernaturall, aboue nature, heauenly and celeſtiall. He was ouercome by the Serpent, we doe ouercome and triumphe ouer the Serpent, Sinne, Deuill, Death, and Hell. Hée had the gifte of reaſon and vnderſtanding, we haue the rich wiſdom of God his holy ſpirite, whereby wée diſcerne our owne infirmitie & weakneſſe, and his almightie power, mercy, & godneſſe.

nesse. To bee short, where he did runne from God, hid him, & sowed Fig leaues to couer his shame, following his fond fantasie, We doe boldly behold the course of Gods working in our nakednesse, sinne, and infirmitie, and magnifie, renowme, and praise our Lord God, which sheweth his grace by our sin, which vttereth his power by our weaknesse, his wisdom by our foolishnesse, which setteth forth his elect vessels, his chosen Abels, by Caynits ỹ vessels of his wrath. In which Cain ỹ first murtherer, & therefore manifestly of the Serpents seede, appeareth euidently the iust iudgement of ỹ Almightie God, accursing & condemning in Satan and Caine, all sinnes & wickednesse. To vtter that he abhorreth sinne, and hateth it, being so farre cõtrarie from his nature, which is iustice it selfe, cõtrarie from his will, which is equitie, & his lawe which is iudgement. In Pharao a childe of the same father, reprobate, indurate, and accursed, whom God stirred vp for the declaration of his great power & mightie arme, as well in the manifold miracles

wrought

wrought for his people, which nothing had needed, neither had beene occasioned, if there had not beene such a tyrant so indurate and so obstinate, to withstande God & his seruantes, as also by the subuersion & drowning of him & his people in the red Sea, a signe and token first of the eternall and ineuitable destruction and damnation, whereunto the wicked are appointed, thā of the saluation assigned and sealed vp for the electe and chosen: we doe learne hereby also the power of God, which the verie Sorcerers, the enemies of God were compelled to confesse before Pharao, Exod. 8. Wée doe learn moreouer the iustice of God, which iustice Pharao him selfe was compelled againste him selfe, to denounce and affirme. Exod. 9. And finally wée may sée expressed moste manifestly the fatherly mercy of the God of Iacob, whiche dyd giue the king & the whole people of Egypt a price for his chosen Iacob. Loe the loue towardes Iacob, and the hatred towardes Esau. What shall we speake of Iudas and other, manifestly reprobate, whiche are compelled by the testimonye

Iudas.

of their owne consciences to pronounce them selues wicked, & therefore to feare God his seuere iustice & iust iudgement, & to flye therfrom by the terrour of their euil consciences, which is more sore than a thousand witnesses, against suche as God doth leaue to their own selues. The which terrible examples, ỳ elect of God, hauing before their eies, hath great cause to prayse their heauenly father, through his sonne Christ, who hath sent them his holy spirit of comfort, which will neuer suffer them to bée tempted aboue that they are able to suffer and to beare.

Two sortes of aduersaries to this doctrine.

But here wée haue two kinde of men that be aduersaries to this doctrine of reprobation. The one sort vttering them selues most manifest Reprobate, obstinate, and wilfully wicked, crying and blaspheming: we will follow our lusts, what néede wée care howe wée liue, or what we do? If we be elected with Iacob, wée shall bée saued, if wée bée reiected and cursed with Cham, wée shall be damned. These Lucifers, not submitting them selues to the gouernãce of God, careless

Obiection.

what

what becommeth of them, must be beate downe with the consideration of the maiestie and mightie power of God, which suffereth not one sparrowe to fall vpon the earth without his will & prouidence, neither one haire to fall from the head of his elect and chosen, howe fiercely so euer they shall rage against them.

Wherfore (O you Serpentes seede) howe soeuer you shall be offended with this that I shall speake, know this, that as the mightie God hath made the scattered sandes able enough to stay the raging Seas: so shall your proude waues of your boyling stomacks and your busie heades, be broken and brought full lowe where and when it shall like the Lord of all flesh by these his weake vessels. And licence must you aske, as did your father the deuil: executing his tyrãny vpon the good mã Iob as we read in the first chapter of that Historie, before you can lay handes either of body or goods of his chosen, and therin shall you be limitted and appointed (as there appeareth) how farre you shall be able to extend your violence.

Answere to the former obiection.

For God holdeth your hearts in his hãd be you neuer so great tyrants, & can some cause you to faint & faile from your fury, turning your harts round about as him liketh best. And because you thus blaspheme God in wordes and deedes, following your father Lucifer, abusing Gods creatures, and despising his benefits, his tollerance, & his long sufferance, whichs might moue you to repentance (as holie Paule warneth) you treasure vp for your selues, euen wrath & vengeance against the day of vengeance. I dõ feare nothing at all to offende you with my writing, neither doe you passe anye thing at all what is written or spoken, though you vse to sweare, stampe, & stare for a litle space in a furious rage, when you heare and feele things contrarie to your poison. But the scriptures of God, all good writings, all trueth, vnto suche dogges and hogges are vttered to this purpose, that they may be a testimony of condemnation of the light of Gods truth reiected and despised. Therfore for ỹ elect of God that they may vnderstand the course of Gods working in all his creatures, and reue-

rence

rence his maiestie, and magnifie and re-
nounce his holy name, is this written.
Yet doubtlesse doe I knowe amongst the
chiefe vesselles & chosen children of God,
there be many which haue not attayned
to this point of doctrine of Election & Re-
probation, whom I am verie loth to of-
fend, and therefore I desire them for the
loue of God to suffer me quietly without
their griefe to vtter vnto other the cõfort
of my conscience, whiche I haue hereby
vndoutedly receiued: like as I haue ma-
ny times hearkened vnto them in the cõ-
trarie. First praying thus both of vs to-
gether vnto our heauenly father, know-
ledging our owne infirmitie & weaknes.
O father in the heauens, whatsoeuer we
are, whatsoeuer we haue, whatsoeuer *A Prayer.*
we know, it is onely by thy free grace, for
we were by nature the childrẽ of wrath,
& we are not borne anew of flesh & blood,
either of the seede of man, or of the wil of
man, flesh and blood cannot reueale the
misteries of thy heauenly kingdome vn-
to vs. But by thy blessed will, are wee
that we are, & by the same know we that
wee know; therefore (O father) doe wee

commit into thy handes onely our saluation. If our knowledge be small, yet we doubt nothing but that wee are the children of thy euerlasting kingdome, and therefore by thy mightie power, we shall growe when it shall be thy pleasure, to a more ful and ryper knowledge of a more perfect age, wherein our fayth shall be fully able to comprehend and receiue the breadth, depth, height, & largenesse of thy great mercies, and gracious promises. But seeing this power of full knowledge and perfect reuelation, passeth all power naturall, and remaineth onely in thy power, and the light of thy spirit (O Lord.) Do thou what shal please thee, to opē to vs thy seruants and children, dependyng of thy handes, so much of the light of thy countenance, and at suche times as shall seeme good to thy wisedome and fatherly mercy. In the meane time thus resting wholy vpō thee, neither can we dispaire, neither will we be to much carefull, although wee cannot attaine to the knowledge of many of thy workes, neither to the vnderstanding of many places of the scrip-

ſcripſures, but we wil confeſſe vnto thée the weakneſſe of our fayth, wayting alwayes for further reuelatiõ of thy glorious light to be vttered vnto vs, whẽ thou ſhalt think of thy fatherly beneuolẽce & goodneſſe méete & conuenient, knowing moſt ſurely that thou wilt pitie our childiſh infancie, and cauſe the ſame to ſerue for thy glorie and our great commoditie, ſeeing that we do erre and are childiſhe, as ſonnes before ſuch a Father which cã not put off his Fatherly pitie, but rather as thou haſt brought vs vnto thée, to be the heires of thy kingdom by the blood of thy naturall ſonne, ſo we be moſt ſure that thou wilt lightẽ vs in the end, with the full fruition of the bright light of thy countenance, that wée may ſée thée and know thée as this thy ſõne our redéemer knoweth thée, yea, ſée thée our Father, face to face, and know as we be knowne. Thus reſt wée onely of thy hande to increaſe our knowledge at thy good pleaſure, O mighty Lord and moſt merciſull Father. So be it.

If you can thus ſubmyt your ſelues,

good

good brethren, to the wisedome of God, working in vs weaklinges what him lyketh, All the stumbling stockes which might offēd you, may easily be removed.

Two things seeming to make against the doctrine of Predestination.

There be two thinges especially whiche dow seeme to stande against this doctrine of Election and Reprobation, or of God his governance and prouidence, for all is one in effect, the one toucheth God, the other man. The first and principall is, lest that the wicked doe make God the Authour of sinne in the Reprobate, the which doubt, we may remoue foure maner of wayes.

1 First, by the authoritie of Scriptures.
2 Secondlye, by the testimonie of their own cōsciences which be the reprobate.
3 Thirdly, by the nature of sinne. Fourthly, by ỹ maiestie of God, which is bounde to none of his creatures, to make him
1 this or that vessell. For the first, Saint Iames saieth: Let no man saye when he is tempted, that hée is tempted of God, for God, as hée cannot be tempted with euill, so neyther doeth hée tempte any man. But euerie man is tempted,

drawne

drawne away, and entyſed of his owne luſte and concupiſcence. Then the luſte when it hath conceiued, bringeth forth ſinne. Iames.1. And euen thus it appeared in the firſt fall of mankinde.

Firſt, though the Lorde our God had warned and commanded the contrarie, our olde enemie ſtirreth the concupiſcence and luſt of the Woman, with the goodneſſe, pleaſantneſſe and beautie of the Apple, then her luſt conceiuing this, bringeth forth ſinne, entyſing alſo her huſband, to the breaking of God his commandementes. Geneſ.3. But contrariwiſe, ſaieth Iames in the ſame place. Iam.1. leaſt you ſhould erre and conceiue any euill opinion of God, euery good gyft and euerie perfite gifte is from aboue, deſcending from the father of light, with whō is no variableneſſe, neither change into darkeneſſe, that hee ſhoulde giue nowe good things, nowe euill, nowe lyght, nowe darkeneſſe. No, ſayth the Apoſtle Paule, let God be true, and all men lyers. Can God be vniuſt? How ſhall hee then iudge the worlde? Rom.3. Againe, God

ſaieth

saieth by his Prophet Ezechiel: I will not ꝯ death of a sinner, but I will rather that the sinner conuert, repent and liue. And vnto wicked Jerusalē saith our Sauiour Christ: O Jerusalem, Jerusalem, which slayest the Prophets, and stonest them that are sent vnto thee: Howe oft wold I haue gathered together thy children, as the Hen gathereth her Chickins vnder her winges, & thou wouldest not. Loe, thy house therefore is left desolate. Mat. 23. Loe, here appeareth the goodnes of the liuing Lord, so diligently callyng the wicked to him by his worde, by his Prophets, by his messengers, and at the length by his own sonne, that he cannot in any case be accounted the Authour of their euil, nor cause of their fal. But contrariwise, their owne wilfull and wicked stubbernesse is ꝯ cause of their euill, and the onely occasiō of their fall, as it is written: Thy perdition & destruction is of thine own selfe, but onely of me is thy saluation. And infinite scriptures to the same purpose appertayning. That we may say with Daniel: vnto thee O Lord,

belongeth

belongeth righteousnesse, and to vs the shame & couering of our faces. Daniel. 9.

Secondly, The testimony of the consciences of the wicked, which shal accuse or excuse them at the great day, which is alwayes of the force and valure of a thousand witnesses, which is the worme that shall neuer dye, but gnawe the wicked for euer. Esai. 46. This conscience, I say, of theirs shall condemne the wicked, and what shall God then do? Or wherin is his dreadfull maiestie to bee charged? Caine by his owne conscience, is compelled to confesse: greater is my wickednes than can be remitted. Thou castest mee from the face of the earth, saith hee, and I must hide me from thy face. Loe, the iust iudgement of God, and his worthie condemnation, openly confessed. Who dare then blame God? Caine dare in no wise doe it. Nyther yet proude Pharao, who condemned in his owne heart and conscience, accuseth himselfe and his people, and iustifieth God, deliuering all men from this wicked blasphemy, saying, openly: I haue sinned nowe, the Lord is iust, and

2 *The conscience of the reprobate shal condemne them.*

Caine.

Pharao.

and I and my people are wicked. Exo. 9.

Iudas. What doeth Iudas? Doeth hée not crye likewyse, I haue sinned, betraying this innocent blood. Math. 27. And to vtter in déed that thing hée felt within his breast, he is compelled to take aduẽgeance, and execute a iudgement most terrible against him selfe, vttering to all the world him self most wicked, and that the iustice of God, punishing such wicked Traytours and murtherers, ought most worthely to be feared, magnified, and reuerenced, throughout the whole worlde. Lyke as all the other wicked and desperate persons, which for anguish of heart, and terrour of conscience, doe murther them selues, doth euidently and continually witnesse vnto the worldes end, that there is a iust Lords, the God of iudgement, whome they doe feare, and before whose face they dare not appeare to accuse him of any sinne, but rather taking the crime, blame, shame, & punishment, vnto them selues, who worthily by their owne conscience, haue deserued it, doeth thus torment them selues, and with violent

lent handes auenge the sinne they haue committed in their owne sinfull soules and bodies. Thus must God allwayes be founde iust, and ouercome when hée is iudged, by the testimony of our owne conscience, which shall accuse or excuse vs at the great day. Roma. 2. Wherefore let no man be so foolish to say, that God is the Author of euill, vnlesse hée will bée accounted worse than Cain, more proude than Pharao, more wicked than Iudas, or any other the Reprobate from the beginning.

Thirdly, the nature of sinne being defined by the authoritie of Scriptures, to bée a thought, word, or déede, contrarie to the wil of God. For such things only defile the man, as Christ our maister saieth, Math. 15. And therefore are onely to bée accounted sinne. No such thought can be attributed or ascribed vnto God, as can be against his will, therefore no sinne can bée his worke. Neyther can he bée the Authour of euill, whiche therefore is called God, because hée is the Authour and giuer of all good, and so farre from euill, 3

uil, that he turneth all our euill to some good, our sin to the vttering of his grace, our lyes to the declaration of his trueth. No, this is the perfit workmaster which worketh al things without fault or trespasse, all other do faile, fault, & trespasse and sinne in all their works, that he may be iustified in all his doings, and al creatures fall down before his face & presence. Who though he do work all in al things, yet doth he worke the same to such godly ende and purpose, knowne onely to his maiestie, that though we be compelled to say, God is the author of the fact, yet must we answere: but not of the cryme. Because he is the Maister of the house, and Lord ouer the family, and therefore may doe any thing without the blame of his seruantes.

A similitude.

And lyke as that which is no fault in the maister of the house, is a great fault many times in any of his seruantes, because it is ꝑ breaking of their maisters commandement: Euen so doubtlesse the selfe same worke is sin in God his seruantes & creatures, which to God is no sinne,

sinne, but an ordinarie worke appointed for some speciall purpose, either for the manifestation of his power, as was the hardening of Pharao, or for the declaration of his mercy, as was the fall of Dauid, of Peter, of Marie Magdalen, and all other repentant sinners. And wherfore I pray you, may not this Lord thus vse his owne seruauntes, without any blame of sinne, seeing that hee hath created and made them all onely to serue his glory, his iustice, and his mercy. For how can hee bee vniust, or the authour of any sinne, by whom all the worlde must bee iudged and brought to the ballance of iustice and equitie. When the first worlde shall bee condemned for their sinne & iniquitie, and wee now liuing shalbe iudged for our sinnes: specially all those who bee not onely doe euill themselues, but are Authours and faultors to wicked doers, Romans 1.

Fourthly, the Maiestie of God can bee subiect to no sinne, because it can bee vnder no lawe. And that onely is worthily called sinne which is done against

a Lawe, therefore no worke that GOD doth ought to bee accounted euill, either that he is the occasion of any euill, which onely is the minde, sense, spirite, and power of the Law, without whom no law of it selfe is good. For euery good lawe is the minde, will, and commaundements of God, and whatsoeuer law is not the minde, will, and commaundement of God (as was the lawes of the Scribes and Pharisees, and of the cursed papists) the same be wicked: who of necessitie were set vp the body of Antichrist, to vtter their vnrighteousnesse, that Christe the sonne of righteousnes, the head of his body, in his manifolde mercies, more plainely might appeare, and shine with more glory. Againe to define sinne to bee the affection, motion, or operation of any reasonable creature, against the law of God: his maiestie must needes bee secluded and excused who is the lawe maker, the creator, no creature, hauyng no euill motion, nor led with any affection, which might make his worke euill. Like as the creature is for ẏ most part blame

A definition of sinne.

worthie

worthy because euen when it doth the best of all, it is subiect to some affection, either selfeloue, or hatred of some other, yea the Lorde God may vse any of his creatures in any worke, without the blame of any euill, as well as the Smith may make his coles to flame, or to quēch them, either the same peece of yron, some times his hammer, sometime his tongs and fitchie.

Wherefore though very much might bee saide in this part, that as the potter may make of one peece of clay what him liketh, the Smith may make of his yron diuers instruments, yet following the godly wisdome of Saint Paul, I think it more meete to beate downe mans subtilties, with the contemplation of the maiestie of the mightie GOD, pronouncing boldly, that such as say, (if my lyes and sinne set forth his glory, why am I then iudged as a sinner, let vs doe euill that good may come, and so in their wicked words dare make god the author of euil) hath their worthie damnation alreadie, as Paule saith, Rom. 3. For of necessitie

which their eyes cannot see, such diuersitie of sinne and grace, of righteousnesse and vnrighteousnes, of the contrarietie & change of things, must be in this wonderfull creation of heauen and earth, by the high maiestie of God appointed and ordained. For what needed ỳ godly creature of light? If there had been no darknes, or how should this benefit haue been felt or perceiued? what matter or cause of vttering iustice might haue been found without sinne & vnrighteousnesse? How shoulde grace haue beene shewed, if no wrath had been deserued? So the mighty God thereby most euidently vttereth his maiesty, in that he sheweth how the heauens fall into darknes without him, the earth into dust, the angels into Diuels, the men into sinne, & so finally without him all things to come to naught, ỳ he might be magnified, creating all things, his sonne our Sauiour renowmed, who hath redeemed vs all, his holy spirite exalted, who hath renued all vs that be his elect and chosen. Now to what creature is the maiestie of God bound and founde

debter

debter of his ſpirite. If he withhold it frō any, his dreadfull maieſtie may rightlie withhold it, for who hath giuē him firſt, to aſke any thing again of debt or duty? If his maieſtie doe giue his ſpirite, it is of his free mercy and grace. If the earth fall into duſt, if man fall into ſinne, that al things may be knowne to bee nothing without god: what blame deſerueth god, or who dare accuſe him? No, let all fleſhe fall downe before his Maieſtie and confeſſe: All things doe only reſt vpon thee, O Lorde, thou haſt created all thinges of nothing, ſo that without thee, they all doe fall to their original, to ſhew themſelues vaine and nothing worth, weake, wretched, and miſerable, wherfore if we haue any good thing, it commeth of thy mercy, if we haue any weakenes, ſinne, or infirmitie, it commeth of our concupiſcence, luſtes, & vanitie, our pervition is of our ſelues, our ſinne is of our ſelues, only of thee is our ſaluation, thou made vs clay pots & veſſels to thine vſe. Do thou with vs as thou ſhalt think good in thine eyes, & the ſhame ſhall fall vpon our owne fa-

2 tes. The ſecond cauſe which concerneth man (whereby many miſtake this doctrine) is ỹ God exhorteth man alwaies in his ſcriptures to good, & forbidde th euil wᵗ many terrible threatnings, which thinges ſéemeth not to bee nécedfull (ſay they) ſéeing the elect ſhalbe ſaued, and the reprobate condemned, by decrée and ſentence giuẽ vpon thẽ before they be borne. To this doe wée anſwere, that theſe exhortations and communications are very neceſſary to both twaine, becauſe god leadeth vs men alwaies like reaſonable creatures, not like inſenſible ſtockes or ſtones. And to the elect they are moſt neceſſary prickes and ſpurres, to ſtirre the dull fleſh towarde his dutie, as all good men féeleth and can beare witneſſe. To the reprobate they are teſtimonies of the good will of the Almightie God to them opened and vttered, but openly reſiſted, and refuſed, and reiected, according to the ſaying of our Sauiour Chriſt: If I had not come and ſpoken to them, they had had no ſinne, but now they haue no pretence or excuſe for their ſinne. Peraduẽture you will anſwere mée: They cannot

The ſecond cauſe of the miſtaking of this doctrine.

The end of exhortations and reprehenſions both in the elect and reprobate.

Obiection.

not obey vnto it. What is the cause thereof I pray you? because they lacke the spirite of Christe to leade them, you will say: I dare easily graunt you, but will they graunt this? will they (thinke you) submitte them selues vnder pure Christ, and the foolishnesse of the crosse, and not rather boast and brag their wisdome, their knowledge, & their vpright dealing, and righteousnesse. Are not these the men that dare thus boast? We know as well as the Preacher can tell vs. Is the spirite of God departed from vs to speake with him? As was said to Micha. 2 of the Kings. 22. Chapter. Or as the Pharisées did answere vnto Christe: are we blinde? To whom our Sauiour saith againe: If you were blinde you had no sinne, but now you say you see, therefore your sin remaineth. Ioh. 9. Thus doubtlesse they are so farre from the submission and subiection to pure Christe, that contrariwise they doe willingly & naturally follow their Father Lucifer, who did lift himselfe arrogantly abone Christ the sonne of righteousnes, and euermore *Answere.*

ghteth against Christ, though the mighty power and high wisdome of God turneth his euill will and all theirs to his glory & good purposes. None other waies than bodily and naturall darknes, which by the wonderfull wisdom of god, clearly setteth forth the bright Sunshine, and yet laboureth by continual course to shadow the Sunne, and to couer the whole earth. Wherefore the Lord God to driue away this naturall darknes from man. exhorteth to iustice and equitie, which is his nature, and the image which man ought to counterfet. And alwaies commaundeth things thereunto agreeable. And forbiddeth that hee is not, that is to say, iniquitie, and dehorteth therefrom by his Prophetes and Preachers, publishing his will and pleasure, which is the right and lawe most perfect to man his noble creature, whom hee hath made for his honour and glory, whom he hath appointed to beare his image vpon earth, of iustice, righteousnesse & innocency. But because this image coulde by no creature perfectly bee expressed, vnlesse the same

were

were fully replinished with the self same Godhead, because that all things besides forth had some imperfection, bewraying their originall the darknes, as Iohn calleth it, the Tohu and Bohu, as Moses doth it name. The vaine vanitie, and wilde deformitie, whence they were by creation altered, recouered, and brought into light and life, as appeared in Adam falling from truth to lyes, straight at the beginning: nowe of necessitie the sonne of God (who onely is god of nature) becommeth man, and taketh this office to beare the image of God inuisible. Col. 1. And to be the head of that spirituall perfectiō which was to be wrought in mankind, by his aforeappointed purpose, and becommeth the first begotten of all creatures, for by him were all things created both in heauen and earth, visible and inuisible, maiesty, Lordship, rule, & power, by whom, and in whom all thinges are created, and hée is before all creatures, and in him all thinges haue their béeing. And he is the head of the body, hée is the beginning and first begotten of the head, that

that in al thinges hée might haue preheminence. For it pleased the father that in him shoulde dwell all fulnes, and by him to reconcile all thinges to himselfe. And to set at peace by him through the blood of his crosse, both thinges in heauen and things in earth: for euen you, saith Paul which in times past were straungers, because your mindes were set in euill workes, hath hee nowe reconciled in the body of his flesh through death, to make you holy and blameless, & without fault in his sight. Séeing then that this cannot be denied to bée the course of God his holy working, to driue away this darknes, and to bring man to his light, to take away sinne, and to bring man to a life blameless, the state of innocencie, & his owne likenesse: shall it not bée most necessarie to haue Preachers and teachers to tell vs the same, and to admonishe vs whereunto we are called, séeing of our selues and our owne reasons, no suche thing can bée perceiued? Therefore haue wée preachings & exhortations, as Paule saith: For when the worlde through wisedome knewe not God in the wise-

dome

dome of God, it pleaseth god through the foolishnes of preaching, to saue them that beleeue. 1. Cor. 1. And as he also saith of himselfe in another place: We do preach this riches in christ the hope of your glory, warning all men, and teaching all men in al wisdome, to make al men perfect in Christ Iesu.

Thus serueth then exhortations, dehortations, comminations, and publications of the lawes and will of our Lorde God: that hée may bée knowne the Lord and gouernour ouer all the thinges hee hath created, and the onely lawe maker amongest his creatures, publishing vnto al, that perfect equitie and iustice, which ought in no case to be resisted. Whereunto if they cannot attaine, they must confesse & knowledge their owne infirmitie and weakenes, and submit themselues vnder the mightie hande of God, and so doing they shall be receiued as children of the most loving and most merciful father, in such degrees of perfection as hée hath appointed to the beautifying of the body of his sonne our head. So that the

Lord God doth teach all, and lighten all men that come into the world, both chosen and reprobate, with such a knowlege as doth the good Prince, which vnto all his subiectes proclaimeth his Statutes, and publisheth his lawes: but like a good and tender father, he leadeth his childrē, regenerate and borne anew, neither of flesh nor blood, nor the will of man, and guideth them with his fatherly spirite, in the pathes of the same lawes, writing in their heartes what is his good will and pleasure.

In the which course of God his wonderfull worke, the wicked hath no cause to complaine, for as their father whō they doe followe, is named the Prince of this world, so they haue the worlde at will, & are riche roisters & wealthy worldlings, trampling vnder their feete, poore Abel, and the despised Christians: neither will they chaunge their estate w̄ any such, no when they are called from darknes to be partakers of light, of life, and the heauenly dainties, laide vp in poore Christ, they despised ỹ estate, excusing their purchases,

ses, their merchandize, and their earthly lustes and delights, Luke. 14. Wherfore in the other worlde they that heere are oppressed shall haue comfort, and the other torment.

Such is the order then of God his working, that by the cõtrarietie of the chosen and reprobate, of Iacob and Esau, of Pharao and Israel, and the wisedome of God, and the wisdome of the world, he will set forth his maiestie, his power, his diuinitie, his Godhead, so muche as may bee knowne vnto man (that is to say) in his wisdome, iustice, mercy, & almightinesse. For, comparing his wisdom to any other wisdome, now appeareth the contrarie, that it is very folishnes, euen darknesse compared vnto light, death vnto life, lies vnto truth, as Paule saith: When they accounted themselues wise, they were made very foles, and changed the truth with lyes the glory of the immortal god, to mortall & corruptible creatures. They following their own righteousnes could not come to the righteousnesse of God in Iesu Christ.

Where-

Wherefore of necessitie God did shut all vnder sinne, that his mercy might flow ouer al. And that his mighty power might appeare, hee hath created the heauens and earth, wherein wee doe see light and darknesse, death and life, shame and glory, weakenesse and strength, lyes and truth, righteousnesse, and vnrighteousnesse, to serue to the setting forth of his glory, that man may bee driuen to say with Paule: O the depth of the riches of the wisdome & knowledge of God. How incomprehensible are his waies? How vnsearchable are thy iudgements? For who hath knowne the mind of the Lord? Or who hath been his counseller. Or who hath giuen him ought aforehand, that he might be repaied? For by him, & through him, and in him, are all things, to him be praise for euer. Amen.

We must submit our selues vnder the depth of the wisdome of God.

And as this holy Apostle Paule doth submit himselfe to the great depth of the wisedome of God, and his wonderfull Regiment and prouidence, and would beate and driue downe all flesh by the consideration of the same. So also all our

Fathers

Fathers from the beginning hath laide this the onely foundation of their faith: Wherefore Moses beginneth to stablishe the faith of man at the history of the creation, and so forth by the order of God his present gouernance about the things made and created. And Dauid for a confession of his faith, pronounceth of this prouidence. Psalm. 95. I doe knowe that thou art a great Lord, and a Lord aboue all Gods. All things whatsoeuer the Lordes pleasure was, hee hath made in the heauens, the earth, the Seas, and the bottomelesse waters. Againe, by the worde of God al things were set in their places, and by the spirite of his mouth al the powers that be in them. And Paule considering most deepely, and pronouncing moste plainely this diuine gouernance of the creatures, and godly prouidence of the Creator, in all things for his Elect and chosen, saith thus. Roma. 8. Wee knowe that all thinges worke for the best vnto them that loue God, who also are called of purpose: for those which he knew before, he also predestinate, that they

they should be like fashioned to the shape of his sonne. Moreouer, whome hee hath predestinate, those hath hee called, & whō hee called, them hee also hath iustified, whom he hath iustified, those also hath he glorified.

The doctrine of election no newe doctrine.

So that this appeareth to be no newe learning or vain doctrine of Gods prouidence and election. But the only ground of faith and certaintie of conscience in all conflictes against the worlde, the flesshe and the Diuell, against sinne, death, and Hell, as the Apostle vseth it in the latter ende of the same Chapter, and all the fathers frō the beginning hath felt it. For, how could Adam by any other worke or creature, either by comfort of any other doctrine stay his conscience? But in that the Lorde God promised to prouide for him, and to saue him from his enimie, (who once had ouercome him by ỹ blessed sēd, which not by merits, but by mercy and grace, and therfore of his frē purpose before appointed, should bee sente vnto him, to breake the head of the Serpent: Why? Should Abraham haue

Adam.

Abraham.

left

left his countrey and his owne Fathers house, if he had not felt this diuine prouidence, fatherly care, frée choise, and Election of him and his séede? By the which liuely fæling of god his careful prouidéce, and frée choise, sending him séed when he was past hope of séed (cõcerning his dead bodie all the workes of nature) and by the stedfastnes of faith in the temptatiõs about the same séede, to be made a slayne sacrifice, other grieuous temptatiõs and aduersities from time to time layd vpon him, this chosen vessell Abraham is called ỹ father of all faithfull. As by his history appereth a fatherly care of our god, for all his people, both for bodies & soules for wife and childe, and all together. And Isaack his sonne, that chosen séed, in whõ all the Natiõs of the earth were promised to bée blessed longe before the chylde was borne, hath this promise of enheritaunce giuen him by fauour, that the promise might be sure to all the séede as Paule saith. Rom. 14. vnto whom and his faithful séede, this frée promise & fatherly Election & Predestination (or what else

Isaack

you will call it) was againe reuealed and opened. Gene. 26. In these wordes: thorow thy sæde shall all the nations of the earth be blessed. And the liuely sense and sæling of this Election and fatherly care of God for him, did thē especially shine in his hart, whē the lord said vnto him: Go not into Egipt, tarie here, I will be with thée, & will blesse thée, & thorow thy sæde shall all the nations of the earth bee blessed. Ge. 26. And after that græuous tēptation vndoubtedly wherin he was compelled for feare of the Philistines, to deny his wife and cal her sister, & after the manifold contentions with the Philistines, wherin his God did preserue him, and at the ende, in the wonderfull miracle of his children, whose birthright was altered by the vnsearchable prouidence of God, the manifest notes and tokens of the frée Election and choyse of God did appeare. And Iacob chosen and beloued in his mothers wombe, felte this frée worke of God his great fauour, who had chosen him before hée was borne, and taking occasion of the necessitie of his

his brother, seeketh the birthright, the which God had vnto him before appointed and promised, renouncing the course of nature, then doth he leaue and forsake his fathers house, & patiently taketh all troubles offred vnto him. In ỹ which oftentimes vndoutedly hee feeleth the heauie & grieuous temptations that his fathers Abraham and Isaac had before (for no creature more often suffereth trouble than the verie Elect of God) for the experiment of his fayth, whereby the liuely sense & vndoubted tokens of his fauourable election after many battels & victories, might be made certain & sure, thorow present comfort alwaies ministred vnto him, eyther by secret inspiration or manifest reuelatiõ witnessing the singular care of his heauenly Father ouer him his dearely beloued and chosen childe, as his wonderfull vision of the ladder & the Angels descending from heauen doth declare, and the other vision wherein the Angell did shew him the partie coloured sheepe for his portiõ, to multiply and encrease his substance: as also when God

biddeth him goe into his owne countrey from his deceitfull Laban, and defendeth his Iacob from him: And finally the glorious victory giuē vnto him ouer the Angell, comforting him against the feare of his brother Esau, doeth bring forth vnto his heart and conscience the assured signe and token of the fauour of his heauenly father, first election and chosing, and after evermore gouerning, guiding, and preseruing by the frée mercy of his diuine prouidence.

Ieremy. Ieremy also chosen in his Mothers wombe, as appeareth in the first chapter of his Prophesie, where it is said frō the mouth of God: before I fashioned thée in thy Mothers wōbe I did know thée, and or euer thou wast borne I did sāctifie thée and ordeyned thée to be a Prophet vnto this people, then felte the moste liuely signes and tokens of his Election, when his flesh repined, grudged and feared to take in hande the execution of this great and dangerous embassage, & the power of God his spirite doeth touche his heart, and openeth his mouthe to the planting

and

and roting vp of all people & kingdoms, to breake, destroy, and make waste, and rayled him as a fenced towne, a braſen wall, and yron piller against the kinges, prieſtes, and people of the lande. Nowe though ſometimes his fleſh doth grudge for the burthen of his office, and anguiſh of heart, as though hee had beene an abiect or Reprobate, yet alwayes after the brunt of temptatiõs vttering his weakneſſe, he findeth the merciful prouidence of his heauenly father, to take a continuall care of him, and not onely comforte and aſſiſt him, but alſo moſt euidently to puniſh his enemies.

And to be ſhort, all the elect of God are thus choſen & called, guided, and gouerned fro their mothers wombe, according to the saying of the princely Prophete: Thou arte hee that takeſte mee from my Mothers wombe, thou waſt my hope, yet when I hanged vppon my Mothers breſtes, I haue beene left vnto thee euer ſince I was borne, thou art my God euen from my Mothers wombe. And then doe they feele moſt ſenſibly & lively this their

Election, when temptations and aduer-
sities doe assaile and assault them, in the
which cõflicts of the flesh, and the spirite,
of sinne and grace, of light and darknes,
they are compelled to crye & call, to sigh
and sobbe before their heauenly Father
for the deliuerance of this mortall and
sinfull bodie subdued to vanitie: & though
they do most euidẽtly perceiue how they
are called from darknesse to light, from
loue of iniquitie, to ỹ hatred of the same,
from obedience sometime giuen to Satan
and to the lustes of the flesh, to the obedi-
ence of the spirite, which fighteth against
the flesh, and though, I say, they percey-
uing this, be not able to quench these ra-
ging lusts yet do they mourne and daily
lament, calling for the grace of their hea-
uenly father, which lamentations, sigh-
ings and sorowings of their sinnes, be
the sensible fælinges & liuely signes and
tokens of Gods infallible and sure electi-
on. Wherfore whosoeuer shall fæle these
secret sighes and mournings, therby ha-
ting sin & desiring therfrom to be deliue-
red, considering their owne weaknes, and
wishing

wishing alwaies to be of more perfectiõ, let them with all thankesgiuinge vnto God reioyce, knowing ỹ this proceedeth not from flesh nor blood, but frõ the spirit of our head Iesus Christ, who maketh intercession for his afflicted members (who are his Saintes) with vnspeakeable gronings. Whom though for a time hée doe permit to be afflicted, both in spirit and bodie, as sometimes hee did Iob, Ionas, Ieremie, and other: yet at the end hée giueth vnto them moste triumphant victorie, according to the euerlasting purpose of his diuine prouidence, who is to be feared, reuerenced, renowmed & praysed for euer. Sobeit.

Heretofore haue wée answered generally to them that would make God the Author of euil, and to them which do say, that this doctrine taketh away exhortations & threatenings, and the preachyng of the worde. Now by the grace of God, wée wil more briefly answer to some argumentes which they bring forth of the scriptures, setting aparte all such cauillations as mans reason (which in Gods

misteries can neuer bee satisfied) by the craft of the deuil doth excogitate, & inuēt. But first we will speak somthing of good woorks, & the true vnderstanding of those scriptures which cōmend them vnto vs, lest we should seeme to dissuade men frō the same, or extenuate ỳ meaning of the holy ghost, in such sentēces as our aduersaries doe wickedly peruert for ỳ maintenance of mans power against this doctrine of grace & frée election, which dare affirme ỳ by woorkes they purchase part of their saluation, the which (as we haue sayde) is frēely giuen by this Election in Christ Iesu before the foundation of the woorld was layde.

Good vvorkes.

The good woorks which are so in déed, that is to say, which proceede of the spirit of adoption, and the féeling of Gods mercies in electing, calling & iustifying, first of all haue this vse, that they declare the power of God to be in vs, and the spirite of Christ, which doth conforme vs to his image: and this is the ende whereunto wée are Elected and Predestinate to bee conformed to the Image of his sonne. Rom. 8. Elected before the foundation of

Vses of good vvorkes.

the

the worlde, to be holy & blameleſſe. Eph. 1. Created vnto good workes, whiche God hath prepared for vs to walke therein. Eph. 2. Theſe haue the reward, as Paule ſayth, not onely of this life, but of the worlde to come. Therefore ſayth our Sauiour Chriſt. Math. 25. Come yee bleſſed of my father, poſſeſſe the kingdome prepared for you from the beginning of the worlde. I was hungry, and ye gaue mee meate: I was thirſtie, and yee gaue mee drinke, &c.

Of this excellent commendation and reward of good workes, wee do learne the dignitie of ỹ ſame, not of the worthineſſe of thẽſelues, which are neuer able to ſtãd in Gods iudgements: for our very righteouſneſſes are, as Eſay ſaith, as clothes filthily polluted, but of the dignitie of the grace of ỹ promiſe of God, who worketh them in vs. For it is god, ſayth Paul, that worketh in vs both the will and alſo the worke, euen of his purpoſe. Phi. 2. Therefore al is of grace, not of works, leaſt any ſhould glorie. Epheſ. 2. For if there were any power in our ſelues, or dignity in the

workes,

works, thē had we some thing to glorie, but now that all is cōfessed to be of Gods free mercyes, & nothing of our selues, we conclude that God crowneth and rewardeth his owne workes in vs, that who so glorieth should glorie in ẏ Lord. 1. Cor. 1. And where some alledge this place. Mac. 26. so to commende workes that they should be the cause of the election and the fauour of God, they doe not consider the first words: Come you blessed of my Father, inherite the kingdome prepared for you from the beginning of the worlde. Wherein wée may note, that they being the blessed and beloued of the father, are called to the inheritance of the heauenly kingdome, not wonne by workes, but prepared by the heauenly Father for his children, before they did any works at al: Lyke as the wicked haue their place of eternall torment, there named for them before, prepared and appoynted. And in both twayne the workes doth onely declare what the trées are whereout they spring, and testifie what the fountaine is whence they flow: according as our sauiour Christ sayeth: the trée is knowne

by

by the fruite, and a good man forth of the good treasure of his hart doth bring forth good workes, & the euil man euil workes. This doeth Iames byd vs, to shewe our fayth of our workes, and saith, that Abrahã did thus vtter his faith by his workes, and Rahab by her workes, & were iustified. Where we are compelled with all the godly learned to expounde the worde iustified, declared to bee iust, or else we do make Iames cõtrarie to him self, contrary to Moyses, whose sentẽce hee in the same place alledgeth, contrarie to Paule, and the whole course of Scriptures. And thus muste all the generall sentences of workes bee vnderstoode, that by these workes wherein God will haue vs to walk, we are knowne to haue his spirit, to be good trees, & so iudged by our fruits: as is the good Apple tree by the Apples, not that the Apples make him good, but testifie that hee is good, and that it hath within it self a kindly power of good iuice and nourishmẽt. So we feeling the power of the spirite working in our heartes, bodyly motions, and so bringing forth good

The word iustified, how it is many times taken in the scriptures.

good fruites of fayth and good workes, doe confirme our Election & vocation, as Peter speaketh, to our selues and others.

2 The second vse of workes is, that God in vs by them may be glorified. Wherof our sauiour Christ saith, Mat. 5. Let your light so shine before men, that they seeing your good workes, may glorifie your father which is in heauen. And this is the chiefe vse of good workes, the laude and glorie of God, wherevnto wee were first created in the earthy Adam, and nowe are a new restored by the heauely Adam, Christ Iesu, to walke in good workes, and to be holy, blameleſſe, and without fault. And to this end, that God in them might be glorified, doth scripture commend vnto vs good workes, and setteth forth the crowne of glorie to them that therin are exercised. So runne that ye may obtaine, saith the Apostle, labour for the crowne incorruptible. 1. Cor. 9.

Nowe becaule theſe latter dayes are the tymes wherein our Sauiour Christ did say, that fayth should faile, and charitie should waxe colde, wee that haue so cleare reuelation of Gods great mercies in

in Jesus Christ may giue no occasion to the slouthfull flesh, eyther in our selues or others: but after the example of the Scriptures, wee must alwaies exhort to good workes, and so tame our bodies and bring thē into subiection (as Paule sayth) least whiles we preach to others, we our selues be founde Reprobates. 1. Cor. 9.

The which sentēce is euil alledged of the aduersaries of Election, as though Paule might haue become a reprobate, or as if that he had not been certain of his saluation, but that it should hang of his well doings. For he saith first in the same sentence, I do so run, not as at an vncertain thing, & so fight, not as one that beateth the ayre: but as he saith to the Romans. chap. 8. I am sure that neither death nor life, neyther Angels, nor rule, neyther power, neyther thinges present, neyther things to come, neither high, neither low neither any other creature, shalbe able to depart vs frō the loue of God in Christe Iesu our Lorde. Lykewise they alledge the 12th of the seconde Chapter to the Philippians, that Paule willeth vs to worke

The true meaning of the former place.

An other place.

our

our owne saluation: but they do not consider that hée straightwayes addeth, that it is God whiche worketh both the wyll and the worke. And in ỳ Chapter before, hée sayeth, that it is God which hath begun the good worke, and will finishe it. So that such Scriptures may neuer bée alledged for workes against grace, for to set vp our saluation of our selues, which onely commeth of mercy in the frée Election, whereby wée were chosen in Christ Jesu, and created a newe in him, by his onely spirite to bring forth good workes. Therefore doe wée conclude with Paule. Rom. 11. that wée are saued and iustified frely by grace, not by works, for so grace were no grace, and that all are shutte vp vnder sinne, that mercye may be vppon all, vppon whome it pleaseth hym to shewe mercye. And for the consideration of these greate mysteryes of Election and Reprobation, wée crye with Paule: O the depth of the ryches of the wisdome of God. How vnsearchable are his iudgements? & how incõprehẽsible his wayes?

For

For who hath giuen him first, & he shall be recompensed? For of him, & through him, and for him are all things. To him therfore be glorie, for euer and euer. So be it.

Rom. 9.

I will shewe mercie vpon whome I will shewe mercie, and I will haue compassion vpon whom I wyll haue compassion.

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